

# National Parent-Teacher

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THE ONLY OFFICIAL MAGAZINE  
OF THE NATIONAL CONGRESS  
OF PARENTS AND TEACHERS

# *Objects of the*

## **National Congress of Parents and Teachers**

**To** promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

**To** bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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NATIONAL PARENT-TEACHER

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Congress of Parents and Teachers

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MRS. JOHN E. HAYES.....Associate Editor  
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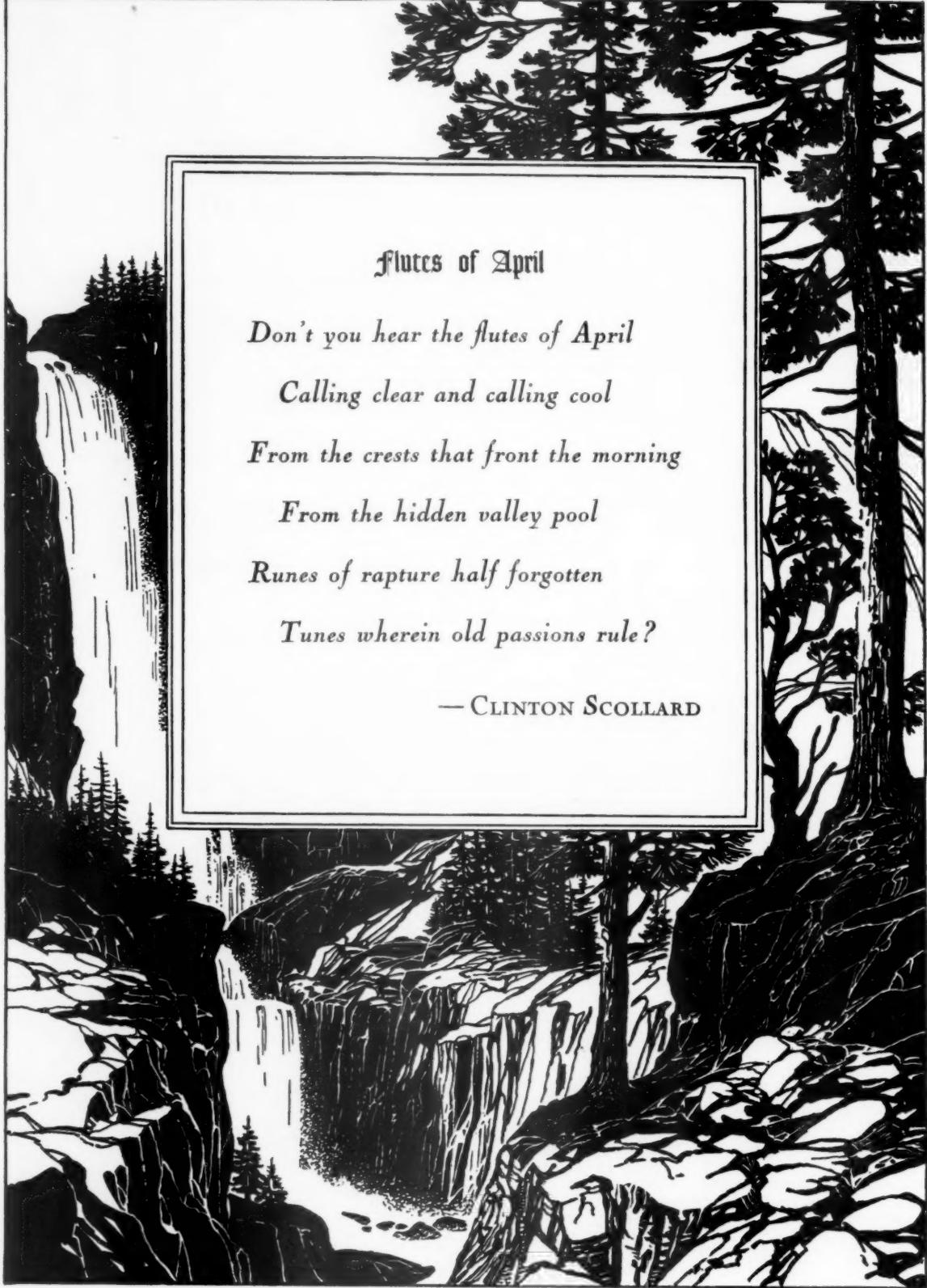
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**Flutes of April**

*Don't you hear the flutes of April  
Calling clear and calling cool  
From the crests that front the morning  
From the hidden valley pool  
Runes of rapture half forgotten  
Tunes wherein old passions rule?*

— CLINTON SCOLLARD

# The President's Message



## Foundations for Happiness

SINCE THE earliest days of man's history it has been true that whenever our days move on in quiet fashion we have been prone to center our thoughts on the present; but when dissension and war and conflict prevail we have turned our thoughts to the future, trying to visualize the life and times of our children in the light of the catastrophes of the day. We have asked, "How can we safeguard the lives, the liberties, and the happiness of the next generation?" Today, education has an answer for us. We can teach our children to extract from each present experience the full meaning and value and happiness which it holds for them; we can give them opportunities to intensify their sense of immediate living.

The warm intimacies of the family circle, the good times shared with brothers and sisters and neighbors, the deep friendships and the loves that hold their sway—all are relationships which affect the future. Moments which hold the satisfactions of work and the joy of creating for the sake of creating—pottery and woodwork, bread and hearthstones, poetry and pictures, music and sculpture—all are moments which have importance in shaping the culture of tomorrow.

MOST IMPORTANT for the future is the collective life of our children. The meaning and richness of the past, becoming part of the living experience of the brief present, shape the customs, the culture, and the social response of tomorrow. Athletic sports and games, drama, travel, dancing, celebrations and forums, and the expressions of civic pride, the participation in organizations of all kinds, rites and ceremonies and worship—from all these manifestations of present experience in group life, our children must be permitted to get all that there is in them of worth and permanence and satisfaction. Out of the individual's satisfactions and fulfillments is fashioned the pattern of his growth into tomorrow; and out of the moving spirit of the whole group comes the established and accepted order of an ever-widening group.

The world of tomorrow will be a safe and happy place for our children insofar as children everywhere are taught and given opportunity to live today lives that are abundant, satisfying, and happy.

*Frances S. Petersen*

President,  
National Congress of Parents and Teachers

# *Concerning This Issue*

**T**HE THEME of this issue is the preparation of boys and girls for a life characterized by a happy acceptance of civic responsibility and an intelligent devotion to democracy.

The opening article discusses the firsthand experiences in democratic living which young people are today finding in school activities, activities that involve the actual facing of political and economic problems and ideas. There follows an analysis of child needs and of the function of the home and school in a democratic state in providing the kind of environment in which children can have a chance to grow into healthful maturity and to assume adult responsibilities with strength and enthusiasm. Another article records an intimate moment in the life of each of three children and gives insight into the emotional character of human experience and its significance in the process of growing up. Still another article points out the influence and the impact of the preceding generations upon the child and stresses the necessity of adults recognizing and utilizing these forces in the education of children. Also, in this issue, marriage and family life are discussed, as they mark for youth an induction into adulthood and as they produce in him a more acute awareness of his role in society as parent-citizen. In addition, there is a presentation of character development in a democracy including an educational program which will enable parents and teachers better to develop democratic personalities. The concluding article considers, from the standpoint of society as well as the individual, the role of religion in the preparation of children and youth to live in harmony with great social and spiritual ends.

The varied points of view embodied in this issue all express one belief in common: that it lies within the mind and spirit of parents and teachers to work out, within the framework of democracy, solutions to the problems facing society today.

# Conversation on Citizenship

G. L. MAXWELL

**W**HAT'S THAT boy of yours up to now, Martha?" asked Mr. Fairchild of his hostess, as he settled himself comfortably for after-dinner coffee. "He came around to my office this afternoon, to ask me how I thought the United States could keep out of this war. He said the highschool youngsters were having a meeting about it tonight, and that they were trying to find out what some of the influential citizens thought. I hope you didn't miss that 'influential citizens,' folks!" he added with a chuckle.

"I suppose I'm responsible for your sudden elevation to the ranks of the influential, Jim," replied Mrs. Hill. "You see, Bob is in dead earnest about this war question. He and his friends have figured out that if we get into this war, we are likely to enter just when they reach the age for military service. It isn't very pleasant to think about, is it, either for them or for us parents? Well, Jim, I've heard you express yourself more than once on what your education did *not* do for you back in nineteen sixteen and seventeen, and how you hardly knew there was a war in Europe until you found yourself joining the rush to the recruiting offices. So I thought it would do Bob good

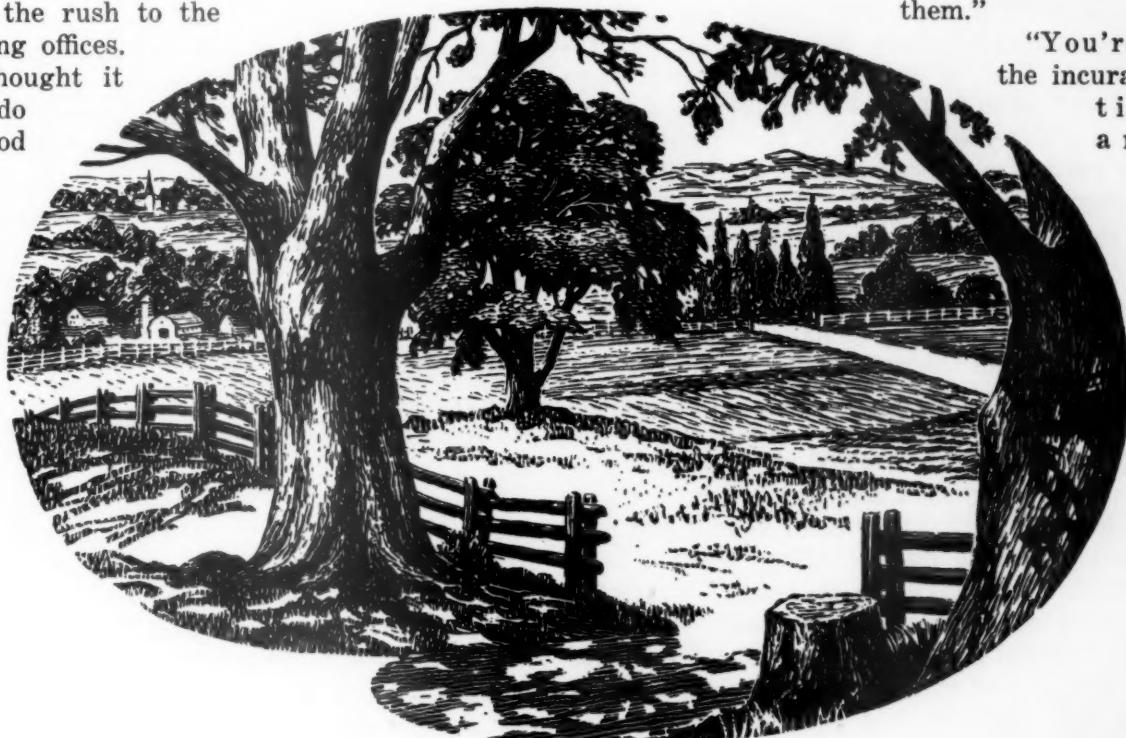
to talk with you about what you think of it."

"Yes, you're right, Martha. I do have some convictions on that subject. I tried to tell Bob about them today. It's old stuff to you folks, for you all went through it, same as I did. But it's new to these youngsters. If it's possible for one generation to learn from the mistakes of another, they have a lot to learn from us."

"You aren't going pacifist on us, are you, Jim?" interjected Mr. Wright, who could always be counted on for a note of scepticism.

"No, I'm not going pacifist, Harry," replied Fairchild, with some feeling. "I'm willing to admit that there may be occasions when a nation has no choice but war. But what I object to is kidding the people along to think that they're going to fight for something great and noble, which isn't in the real picture at all. I was cheated in nineteen seventeen, and you were cheated, too, Harry, and so were all of you. That's why I'm glad to see these youngsters looking at the war today with their eyes open. And I think the schools are doing a real service to the country by encouraging them and helping them."

"You're still the incurable optimist, aren't



you, Jim?" retorted Wright. "Do you really think it makes any difference if the highschool youngsters do understand what the war's about? If things happen in Europe that make it necessary for us to go into war, we'll go, and our boys will fight, and neither they nor we will have anything to say about it."

"I wouldn't call your brand of democracy worth fighting for, Harry, if that's all the faith you have in the influence of public opinion. I'd like to see any government in Washington try to get us into the European war, in the face of public opinion as it is today!"

PUBLIC OPINION is a weak reed to lean on, Jim. It's true that the American people don't want war today. But remember nineteen seventeen! Just let the bands start playing, and then watch your public opinion march to the music."

"You're wrong there, you old cynic! Something has happened in this country in the last twenty-three years. The rank and file of the American people have been taking regular doses of facts—facts about the causes of war and the effects of war—and it has proved to be pretty good anti-war medicine."

"You surprise me, Jim! Do you mean to tell me that propaganda is dead, and I haven't even heard about it?"

"Nonsense! Of course there is still far too much ignorance, prejudice, and propaganda. But we're making progress, I tell you, in spite of it. Our big hope is in the youngsters! The country is full of boys and girls like Martha's Bob and your Elaine, whose minds are just as good as yours and mine, and who aren't loaded down with all the falsehoods and prejudices that we've been carrying around. Now, if our schools can teach these youngsters how to find facts when they need them, how to use them when they've found them, and how to recognize propaganda a block off, we'll make progress a lot faster."

"All right, Jim. I'll go along with you as far as the war is concerned. Certainly I don't want to see us mixed up in another European mess, though I think the job of keeping us out is up to us older people rather than the youngsters. But I can't let you by with your song of praise for the schools. In my opinion the schools have gone entirely too far in getting the kids worked up about government and unemployment and public health and a lot of other things that they can't understand and have no business to meddle with. What is that course Elaine is always talking about, Dorothy?"

"Problems of American Democracy," his wife replied and added hastily, "and I think it's a shame for those boys and girls to have to puzzle about all these big problems that even the people who

know most haven't been able to solve. Elaine spends so much of her time reading the papers and the news magazines, and listening to those radio forums, and I can't see what good it does. She just gets confused and worried, and she can't do anything about these problems, anyway. I think she'd be better off if she spent the time playing and dancing. After all, she's just a child."

"Of course they can't do anything about them," her husband continued. "But the trouble is, that they try to. It wouldn't be so bad if they just talked about them. But when those highschool youngsters put on a campaign to change us over to a city-manager form of government, that was too much. That was none of the school's business, and I told the superintendent so. A lot of other people did, too."

MRS. HILL could scarcely wait for this outburst to end. "I don't think you're being quite fair," she said. "You are talking as if the teachers deliberately planned for the students to campaign for a city-manager government. As a matter of fact, the teachers were as surprised as anyone. To be sure, the children had been studying city government in their classes, and the city-manager form was one of the types they studied. Surely you don't object to that. But the plan to have a campaign was worked out by a group of students, meeting out of school."

"Yes, a group of student puppets with a bunch of teachers and political reformers behind the screen, pulling the strings," was Wright's rejoinder.

"Nothing of the kind, Harry! Our Bob was one of them, and they held many of their committee meetings right in this room. Bob said the students decided they were tired of just talking about things, with never a chance to do anything. They thought they had a good cause to work for, so they set out to see what they could do. But they did it all out of school, and there weren't any teachers behind the scenes, either. Of course they were amazed at the interest they stirred up. Who would have believed that a thousand highschool boys and girls would get so excited over a change in city government? Remember, too, Harry, that the students were working on both sides of the election."

"Why shouldn't the students have done it?" asked Mr. Hill, entering the conversation for the first time. "I think they'll be better citizens because of the experience. For one thing, most of them already know more than their parents about city government. That's hopeful. I never gave a thought to city government until after Martha and I were married, when we began to worry

about taxes. For another thing, the youngsters have the feeling that they can do something about their government. And that's important. Far too many people have the attitude: 'Oh, sure. Things are bad. But what can I do? I'm only one among millions. Let somebody else take care of it.' Thank God, Bob doesn't talk that way. He says: 'We almost won the election, Dad, and next time we will!' These boys and girls have a real sense of personal responsibility for government. I hope they never lose it!"

"Now you've got me puzzled," said Jim Fairchild, raising himself from the comfortable depths of his chair. "I want the schools to go as far as they can in teaching facts. But when we get into these questions of government and economics we run into a lot of theories mixed up with the facts. Some of them sound pretty good, but they aren't worth a hoot when they're put into practice. I suppose the young folks are going to get ideas about these theories from some place or other, and maybe it's better that they get them in school. Still, there's a conservative streak in me that rebels against highschool students talking about all sorts of isms and theories, and debating questions that nobody knows the answers to."

"Are you the same man," put in his wife, a quiet-spoken woman who had remained in the background, "who a few moments ago was chiding Harry for his lack of faith in democracy and proclaiming that boys and girls have just as good minds as their parents? Don't you think our American democracy can stand up in fair competition with any other form or theory of government?"

BEFORE FAIRCHILD could reply, Mrs. Wright rushed to his support. "Jim has a good point, just the same. Only last month, Elaine told me that she was studying about communism, fascism, and democracy. Imagine that, at her age! She's entirely too young for that sort of thing. I don't believe the schools have any right to parade these isms and theories before our children's immature minds."

"I'm not worried about the immature minds, Dorothy," Mr. Hill interposed. "They're not as immature as you think. I'm rather close to one of them and I've come to know several of his friends pretty well, too. I admit that they don't have the

THIS is the eighth article in a series based on the Objectives of Civic Responsibility as outlined by the Educational Policies Commission. An urgent responsibility of homes and schools is to lead the young citizens of America to discover the knowledge, and the means of obtaining the knowledge, which will enable them to discharge their civic duties intelligently. The entire curriculum, the entire life of boys and girls, should provide youthful experiences in democratic living, quickening the social conscience. So are citizens for the democratic state successfully educated.

same ideas that I had at seventeen. They talk about political and economic problems and ideas that I never even thought of when I was their age. But I'm glad of it. When I was in school, I was fed a lot of bunk by my teachers and older people and I swallowed it all. Bob and his friends are learning how to think for themselves, and it's going to be a lot harder for anyone to lead them away from democracy than it would have been to lead you and me."

"It's strange," mused

Fairchild, "that no one has mentioned patriotism tonight. Seems to me that there are lots of people who think that the salute to the flag, and the pledge of allegiance, and the singing of the national anthem are pretty important in getting children to love their country. And I'm bound to admit that there's something in it. You don't get real loyalty just from reading and talking about government, any more than you get real love just from reading and talking about people. There has to be a person to love, and a nation to be loyal to, and you have to care a lot about them both."

"Now you're talking my language, Jim," resumed Wright. "I agree with that writer who said that we ought to take a lesson from Hitler. We could build up a set of symbols and songs and rituals for America and begin work on the kids as soon as they start kindergarten. By the time they got through highschool, they'd have some genuine enthusiasm for democracy. We Americans are pretty good at that sort of thing, but we take it all out on football."

JUST A MINUTE, old man," objected Hill. "That's a good prescription for a country that wants to build up a blind allegiance to a dictator, but it won't work for a democracy. Hitler likes it, of course, because it paralyzes people's ability to think. But we can't afford to do that, even in the name of patriotism. Besides, we don't dare to put that much power in the hands of the people who know how to operate the symbols."

"It's your move, then. What do you have that's better?"

"Now you're putting me on the spot. I admit that most of us don't seem to care deeply about democracy. Right now we're getting worked up again about saving democracy, but that's largely a case of fear, which will pass when the cause of fear is removed. The trouble is that we don't seem

to know what it is we want to save or why it's worth saving. Even our feeling against going into war grows out of our desire to save our skins rather than a strong conviction that we have something precious to preserve, something which war would destroy."

"Maybe I can help a little," his wife said. "I've been visiting in the highschool quite a bit lately, and I've seen some things that encouraged me. For one thing, the boys and girls are learning what American democracy means. I became so interested in one class that was discussing the Bill of Rights that I went back three times. Believe me, when those youngsters talk about freedom of speech, freedom of the press, and the right to a fair trial, they put new life into the old familiar words. For example, they were one hundred percent opposed to the German-American Bund and the Communist Party, and yet unanimously in favor of protecting the civil liberties of American citizens who belong to the Bund and the Communists."

"Oh! That's tommyrot!" snorted Wright. "The founders of this Nation never expected the Bill of Rights to be carried to such silly extremes."

"Are you quite certain of that? Did you ever read Jefferson's first inaugural? You know, I could imagine Jefferson rising up in his tomb to applaud one boy who said: 'I don't see any reason for suppressing something with no truth in it, and if it has any truth, we oughtn't to suppress it, because we ought to know it.'—And there's another thing. The youngsters are getting a lot of firsthand experience of democracy in their school activities."

COME NOW, Martha," Fairchild interrupted her. "You don't really believe that student government stuff has any value, do you? Why, that's just play. The principal and the teachers decide all the things that really count and the youngsters just go through the motions."

"I certainly do believe that it has value. I wonder if you've been in the highschool recently, Jim. Do you know that the students have a large share of the responsibility for practically everything that goes on in the school? They publish a daily newspaper, run the school assemblies, look after

traffic, handle their own business affairs, help plan their courses, and do a lot of other things that I can't even remember. It seems to me that in order to be loyal to democracy, you must know what democracy is and you must have experience in democratic living. That is why I'm optimistic about the loyalty of the younger generation. They are studying what democracy means and they are practicing democracy in their school life. In my opinion, that's a better formula for nourishing loyalty than symbols, slogans, and songs."

I'M SORRY that we must be leaving," said Mrs. Fairchild. "We have a highschool girl staying with the children, and we mustn't keep her up late. I'd like to say one thing before we go. I think we've missed the point about why the German youth respond to Hitler. It isn't just because of the swastikas and the rituals and the mass meetings. It is because Hitler has been appealing to the German youth in the language that always wins the allegiance of young people. He has told them: 'You'll have to work, you may have to fight, and you may not get much to eat. But we're going to build a *new* Germany together and it will be *your* Germany.' Can't we make that sort of an appeal to American youth? You don't get people's deepest loyalty until you put them up against big jobs that they think are worth doing. Do you know of any job more worth doing than ours? Can't we help our young people to see the American dream of a nation with liberty and justice and opportunity for all, and then make them feel that they have a real part in making that dream come true?"

"You're right," agreed her host, "if we see to it that they *do* have a real part. You can't fool American youngsters for long on high-sounding words. There's one more thing that worries me. We've been talking tonight about *our* children, who are among the favored few. What about the millions of boys and girls who have left schools, who have no jobs, who can't afford to marry, and who see little ahead except defeat? We must find a way to bring them into partnership in building a better America, that will be *their* America, as well as Elaine's and Bob's. Well, come back again soon, folks," he added, as the guests rose, "and we'll talk about that next time."

# A Fair Start for the Child

GEORGE D. STODDARD

IT IS a paradox of modern American life that the home best fitted, by reason of parental ability and economic status, to support and guide three or four children rarely has more than one or two. Not uncommonly it has none at all.

Since medical science, through recent advances, is able to guarantee children to most parents who want them, and since there is always a possibility of adoption, the scarcity of children in our best homes may be regarded as a private parental choice. At the lower socio-economic strata the families tend to become larger. Hence, we have an unfavorable situation, whether we consider the question as primarily hereditary or environmental. Perhaps the first contribution of any good home to child personality is to bring a few children into the world.

The next step is providing for the child in the home in terms of health protection. This starts even before his birth. A few items from the Children's Charter of ten years ago are still useful as a means of focusing our attention on some of these fundamental home needs of the child. For example:

For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care.

For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases.

For every child from birth through adolescence, promotion of health, including health instruction and a health program.

For every child a dwelling place safe, sanitary, and wholesome.

For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

For every child education for safety and protection against accidents.

For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability.

For every child protection against labor that stunts growth.

To state these child needs is to set the problem. Each parent must ask himself how far he deviates from some suitable standard, for meeting these needs, and in what direction. We know, for example, that millions of children are not afforded these elementary health protections. They are of such nature that neither the state nor the community can themselves meet these child needs without the constant cooperation of the family. A state, through its public school system, may enforce a law requiring vaccination against smallpox. Still, this does not really provide adequate protection to the child. Vaccinations and inoculations should take place several years before he enters the first grade in school. Thus far this has been largely a matter for individual parental attention. So low is the state of parent education in most communities at this time that few such safeguards are provided.

## II

ALL THESE areas of physical and medical care are important and conspicuous, but they are by no means the extent of the home's responsibility for child development. Children do not just grow up; they are cultivated. Whenever we look at a delinquent or a criminal or a neurotic or psychotic person, we should keep in mind that he is a product, not only of internal drives but of these plus the impact of home, school, and neighborhood.

The mother who weeps over her delinquent son may well feel sad. Down in her heart she feels a sense of guilt, of responsibility. She feels that somehow the home has not done well by the child—and she is probably right. But the failure to do well is not just a deficiency in intentions. Such parents may be devoted to their children; but



they lack the essential knowledge that tells them what to do in the crucial episodes that mark the line of maturation in any boy or girl.

Some of these episodes go down to the early preschool years. Some of the worst mistakes can be made at that time. Even mothers and fathers whose children have not turned out badly, who are able to say that their child has never been in jail, or suffered a nervous breakdown, or failed in school, or lost a job, may still feel that their children, on growing up, are not all that they should be.

Of course deficiencies are sometimes emergents from low mental ability, from low energy potentialities. The child may really be a defective or inferior creature; the parental expectations may be too high. However, it is the part of wisdom on the part of parents and teachers to get some estimate of the mental quality of the child, in order to build up a sound relationship between promise and expected achievement. Since intelligence can change, such testing must be repeated.

More often home failures in the guidance of the child are related to a lack of understanding of the essential nature of the child. Adults rarely remember enough of their own childhood to make them reliable guides for the next generation. In fact, many of the things they remember are unfortunate in their impact upon the new parent-child relationships.

### III

**T**HREE IS a growing-up line for the child. And it is at certain dramatic points along this line that parents especially need to be secure in their knowledge and warm in their affections. The outline that follows lists some of these episodes likely to be the sources of behavioral and emotional reactions, on the part of either the child or of the parents, or both.

Being born.

Being weaned—from the mother's breast or the pediatrician's bottle.

The beginning of walking and talking—that is, enlargement of the child's world.

The discovery of other people—at the preschool age.

Going to school for the first time.

Going to highschool (this makes new demands for self-reliance; it leads to the discovery of the opposite sex, and to the so-called troubles of adolescence).

Leaving home—for college or to go to work.

Earning a living—thus achieving economic independence.

Getting married—sometimes before economic independence is achieved.

As we go beyond childhood, we may complete the curve of behavior maturation as follows:

Life in the present, with a future reference. This is adult maturity.

Life in the present, with a past reference. This is old age.

Life entirely in the past. This is senility. (For some it begins at the age of thirty!)

### IV

**T**HE MAIN consideration is this: What can parents do to get the growing child ready for crises such as these in the normal decisions of life? For example, we hear a great deal about the dominating parent. How many persons can recognize one when they see him? Certainly, if we picture a father as a great ugly brute, shouting and waving his arms, we may be fooling ourselves. Such persons may indeed be dominating, but some of the most insistent and terrible domination known to the world of childhood can be found in a sweet, quiet-voiced, pleasant mother. Domination is simply a method of getting your own way.

Oversolicitousness is of the same general nature. The silver cord is a means of control, of social digestion pathologically necessary to some parents, but, in its extremes, deadly in its effect upon the child's behavior. There is an ongoing child need, beginning at the age of two or three and running clear through adulthood, somehow to avoid the dominance of his parents; somehow to establish himself as a personality, as an individual, as a person entitled to his place in the world.

Parents and children are necessarily brought

up in different worlds, and the world changes. In such matters as vocabulary, reading, radio, recreation, motion picture, the family automobile, and Sunday observance there may be wide gulfs between the habits of the old and the young. Often the old have a deep feeling that they are right and the child is wrong. Too rarely does it occur to parents to examine all these things from the standpoint of an outside observer, in the role of friendly counselor.

Parents forget, if they ever knew, where the source of their own highest values, their greatest happiness lies. It is within their own family circle and the family circle that their children in turn will establish. If this is fundamentally defective or distorted, nothing is right in the world. But when things are right within this intimate group, the parent-citizen steps forth, well equipped to do his work, to carry his outside responsibilities.

What can the home teach its children? In a nutshell it can teach them to solve problems by facing them and not by running away from them.

It can teach children to apply common rules of thought, in an atmosphere of affection, instead of depending upon force and aggression. This is a contribution not only to child development but to national and world progress.

Finally, the home can teach them this lesson, that exclusive attention to one's personal problems cannot solve them; that much in this world is cooperative; that everybody depends on everybody else; that aid to children anywhere, whether it be in health protection, education, or clinical guidance, is aid we render to ourselves.

No longer can individuals establish and maintain the purity of their drinking water. Analogously, no person, and no family disregarding the social and cultural life of the community, can hope to maintain itself safely at a high level of child development and child protection.

## V

SCHOOL AUTHORITIES, like parents, should pay increasing attention to the health of children. They must remember that physique and health do not begin at the age of five or six. Any public school system, even without nursery schools, could go much further in terms of preschool health education and demonstration, affecting parental practice. After all, these preschool youngsters are going to appear in school, frequently with physical defects that could have been prevented or remedied, and with the aftereffects of diseases that need never have been acquired.

It would be poor economy for a factory turning out complex machines to pay little attention to the source of quality of its raw materials. Equally



indefensible, on a purely selfish basis, is the lack of interest on the part of schools and school people in what happens to children from age zero to age five or six.

It is noteworthy that in a recent survey of a large city school system it was recommended that the city "give serious consideration to the kind of service which the nursery school can provide for the younger members of dependent families as well as for parents. The development of nursery schools throughout the city, with initial emphasis on the underprivileged areas, is an essential step in the provision of an adequate city-wide educational program. While the cooperation of all agencies should be enlisted, the school system should assume major responsibility for the program. These units, in general, should be provided in regular elementary school buildings and made an integral part of the total program of public education."

This appraisal was based on the answer to the following six questions:

Does the nursery school afford a substantial measure of health protection to the child?

Does the nursery school develop parental insight and improve home practice?

Does the nursery school foster mental and social development?

Does the nursery school encourage appropriate development and behavior in language, art, music, literature, and nature study?

Does the nursery school lead to a better adjustment later on in the school life of the child?

Does the nursery school offer a counter force against behavior, maladjustments, neuroses, and psychoses?

The answer to all these questions, if based on standard nursery school practice, is Yes.

## VI

SOME OF the recent researches on child development and child behavior have very definite implications for a school program. For example, in work on the modification of social behavior we see a remarkable demonstration of what can be accomplished in changing the aggressive and bullying child into one who can get along with his playmates; or in changing a timid, withdrawing child into a child who takes pleasure in playing and working with others. We have learned that it does make a difference to the child whether his teacher is a natural leader, or simply a determined autocrat.

Even in such fundamental behavior patterns as the intelligence of the child, the evidence is mounting that we can make, if we start early enough, durable changes in the status of some children.

Fortunately such changes and improvements, whether in the realm of physique, of intellect, of social behavior, or of emotional adjustment are all accomplished through natural educational means. There is no particular medicine, no cure-all, no magic. The main programs and practices that you and I would defend, as observant parents or teachers, turn out to be the ones most conducive to child development and child improvement.

If one were to summarize all the recent studies in child development in a single word, the word would be "plasticity." Researches in institutes over the country, buttressed by experience in clinics and schools, show that the area of impact of ourselves upon our children is large and fruitful.

We have every reason to be bothered about our failures to improve children's learning and adjustment; we have every reason to be proud of homes and schools that turn out healthy, well-informed, well-adjusted children.

## VII

INCREASINGLY, school people, and parents as well, are asked: To what extent should the school concern itself with children's likes, dislikes, desires, and enthusiasms? And also, How shall we evaluate emotional appetites, enthusiasms, and practices?

Every child experiences a wide diversity of

physiological and behavioral adjustment that we call emotional. He is not by nature a continually placid creature; perhaps the reverse. Consider then what happens to such children when they are thrust into a school plant and school program which calls for quiet, for obedience, which places a high premium on sitting still and the substituting of words for actions.

Frequently the teacher herself may be impoverished emotionally. She may have become used to the boredom of the average classroom; perhaps she has even learned to like it. Such persons are hardly reliable guides along emotional pathways.

Of course the curriculum itself tends to place intellectual activity at the top of all child behavior. It tends to neglect his likes and dislikes, his capacity to enlist his whole organic structure positively or negatively. It may even regard smiling and laughing and overt friendliness as interferences with a so-called learning process.

Practically, this means that in school life, if we are to educate the emotions and produce really stable, happy persons on up through the school years and into adult life, we must establish certain principles:

The intellect in school life must not be considered supreme, but only coordinate with feelings and emotions.

The competitive spirit in home, school, and business must be radically reduced. Everywhere it produces fears, hatreds, and anxieties.

There must be a greater economic security for all.

We must undertake to develop and control emotions rather than to eliminate them, for they enrich our lives and the lives of all children.

Consistently with the highest aims in philosophy and religion, the individual must be regarded really as a personality. The school child is first of all a person. Nothing that we do at home or in school should ever invade his sense of security, of integrity, of usefulness. He is literally a part of nature's plan.

It is our ongoing responsibility as teachers, parents, and guides to help children, to lead them surely and affectionately toward worthwhile human goals.

## *As Told by Our National Chairmen*

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**D**ID YOU ever examine with an eye to beauty the contents of a ten-cent store in any town in the United States? If you have really looked at these things carefully you will find contrasts. There are simple, well-designed dishes and twisted wire plant holders. There are pottery vases which would have been the pride of our best potteries not so long ago. Why has this change come about? Because the housewife of today, the person who holds the purse strings, is now well versed in art and has a fine standard of taste. She demands better designs and because she demands them they are made.

Art is not a matter of how much money one has or of how many trips abroad one has had or of how many galleries one has visited. It was not very long ago that art was housed in an ivory tower and whispered about by the esoteric few who could afford to go to Europe, buy original oil paintings, and place them upon walls where no one could enjoy them. These walls were generally in the large cities because most of the money was there and only those with money could hope to possess art.

The machine has changed all that and modern industrial designers have listened to the desires of the housewives even in the most remote rural sections. The well-designed automobile whisks the farmers' wives in their clothes of interesting texture and color into towns where they find the fine things they have heard about on the radio or read about in any number of national magazines. The commercial artist then has helped the industrial designer "to put over" his wares, and all over this broad land one may now buy good design in articles, which function for use, at a very nominal price.

ELIZABETH ROBERTSON, *Art*

**W**E CAN produce good, sound ideas in education, medicine, agriculture, child care, public health, and many other fields faster than we can consume them. We're idea-rich but consumption-poor. What to do?

Let's experiment with new ways of communication—the radio, the movies, film strips, small slides, panel discussions, forums, exhibits, posters, photographs. Let's use them in the schools, churches, P.T.A. meetings, community gatherings.

People aren't dumb or incapable of learning. But we have to broadcast on their wave lengths. And don't forget that even the dullest child or the dullest parent can tune in easily on pictures—both still and moving.

EDGAR DALE, *Motion Pictures and Visual Education*

**E**VERY individual in a democracy is expected to make some contribution to the general good and to do his part in producing the materials necessary for the continued life and happiness of society. A related responsibility is for the wise use and consumption of these products. As individuals vary widely, each one will find his maximum usefulness and happiness in the work best suited to his temperament and abilities. Some exploration is necessary to discover the proper field for each individual and most jobs require training of one sort or another if the work is to be done efficiently. Until some specific agency is established for the vocational education and placement of youth, this responsibility must be assumed by the schools. This means changes in curriculum and a new conception of the purposes of the school. If the school program of vocational training is to be a success, it must have the understanding and support of the community. Parent-teacher associations can render a valuable service to youth and to the cause of education by assuming leadership in providing this community support.

MRS. J. W. BINGHAM, *Program Service*

# Three Moments

ELEANOR SALTZMAN

## I. The Baby

ALONE BEHIND the front screen door, Carla watched Ma, Evelyn, and the boys disappear down the old cement sidewalk toward town. I want to go—the thought strayed up from a stricture in her chest and tangled with the pride in her solemn little face above the dirty apron. I want to go, Ma thought I could manage. The two mingled and became a burden, a proud burden on her shoulders. Not Evelyn, not Tom, but she, Carla, was left with the baby.

But the band concert, the excitement of shoe-fitting and a new suit for Tom, the pleasant store smell of yard goods in the bolt—the last time Ma went buying things she had been there, helping decide apron checks and color of stockings. There would be no more shopping for a long time, maybe not till she was past twelve and there were under-wear and overshoes and sweaters to buy for winter.

The lilac bush in the corner of the yard was already withdrawing into the dusk. Carla turned back into the little house and stood tall to reach the dining room light. The baby would probably stay asleep—Ma thought she might. Maybe I could get something done then, she said to herself, as she had heard Ma say. But she longed for the sound of the baby's whimper gathering into a wail, that she might go to her in all the authority of her moment, with no Evelyn challenging her competence, no Tom laughing at her awkward safety pins, no Ma coming on tired, broken-down feet to nurse the baby. Even her father, sleeping in the kitchen bedroom, must not be awakened, for at two he went to work down at the dairy.

She went to the crib in the alcove and peered over its bar, her bare toes curling and uncurling on the braided edge of the rug. The baby had got free of the light blanket and lay sprawled out like a little frog, her fist just where it had fallen from her mouth. A plump, fair child, the third bald-

headed baby Carla could remember in the sagging old crib. Carla pulled the blanket up, considered pinning it down, then decided to tuck it in loosely. That was the way Ma had fixed it before she left.

But when she went to the kitchen and fished the dishpan from the nail behind the stove, she stood still for a minute in a turmoil of doubt whether she should have pinned the blanket after all, lest the baby catch cold. If she had time she'd work at the dishes—dared she leave Timmy that long? Sometimes babies smothered. She poured water from the teakettle, dropped the flat little bar of soap into it, then went on cautious toes to the alcove to see if everything was all right. Maybe she'd better fold a diaper, to have it ready. When she got back to the kitchen, the water was milky with the melted soap.

Between furtive, watchful trips to the crib, she washed and wiped the glasses, clattered the silver into the water, and washed the cups above while the forks and spoons soaked below. In spite of the burden and the exhilaration of her responsibility for the sleeping, fist-chewing baby, she broke not a dish. Then, just as she lowered the plates to her indifferent dishwater, the wail came.

Forgetful of the wash basin, Carla fled, wiping her wet, untidy hands on her apron. Quick as the pulse in her throat she was there, a little girl straining to lift the child from the crib. "Carla's here, Timmy," she soothed, pitching her treble as she had heard her mother speak. "Carla won't leave you."

The baby was heavy for her months, sagging limp and sleep-sodden against the thin shoulders, her wail a hot breath into her sister's neck. "Just a minute," Carla crooned and heaved her to the bed where the boys slept opposite the front windows. She jiggled the bed a little to comfort the crying, then fled for the diaper. Her fingers trem-

bled with her fear lest a pin go wild, lest she injure the tiny back. Ma always warned them about baby backs every time one of them came near her youngest. If you hurt them, babies grew up to be cripples. Backs were easy to hurt, like the soft place on top of Timmy's head.

Then the last pin was in. Carla, afraid to leave lest the baby roll off the bed, abandoned the dishes in the kitchen with only a half thought. Timmy would wail in the crib, for she would sleep little more until her mother returned to feed her. Carla jiggled the bed again, but the baby only fretted, kicking and seeking with impotent struggle to find her fist. "Carla's here, Timmy," she begged, jiggling earnestly, but the wail would not be comforted. "Please, sweetheart, Carla loves you—" What if her father would hear? What if she had done something wrong and the baby was ill? "Please, Timmy," she begged desperately. "Carla is right here beside you."

She wanted to weep herself, but she set her small chin stubbornly. "Babies cry," she told herself sensibly, but the burden would not lose its edge of fear. She dragged Ma's little rocker to the doorway, snatched the blanket, and flew to turn off the dining room light. Ma had told her to put Timmy back in the crib, but she had to still the crying, to know of a certain that the fear was

foolish. Yet what if she should stumble in the semidarkness and fall?

But the moon was kindly, slanting across the dining room floor to touch the edge of the bed. Carla lifted the baby into her arms and inched, toe by toe, to the rocker. She tugged the blanket and wailing child into position on her skinny knees. "There, Timmy, there." She rocked gently as she had seen her mother rock, and cradled the heavy head against her own childish breast. "Rock-a-bye-baby," she sang over and over until the little fist found its mark and blue eyes closed.

The moon crept back from the bed and lay in heavy bars across her own bare legs. The weight of the head under her chin, secure in her slender, aching arms, touched a deep, just-born yearning somewhere in her little girl body. Because they had clung to each other so in the moonlight, this baby was her own in a way no other brother or sister had ever been hers.

Carla stopped her rocking, and Timmy stirred, sucked noisily on her fist, then opened her eyes.

"Carla's here, Timmy."

The baby cooed a little in answer, like some gentle winged thing, and burrowed under her sister's arm, against her thin ribs. Carla sat still in the rocker waiting for her mother's return, her tired arms strong as love about her baby.

## II. Four Matches

GARTH CAME into the kitchen soberly, a little bored, like a blasé man of the world. He threw his hat at a hook in the entry, rummaged in the cupboard for a loaf of bread, unearthed butter, and ate three slices, dripping molasses, before he stopped. He swallowed and bit off another quarter slice of bread, but his solemn, slightly cynical demeanor survived even the smear of butter on his chin and the great mouthful he chewed.

He breathed a little heavily as he ruminated. Another day's tackling like today and he'd make first team. He'd give a football to be in the game against Sixth Grade from Center. Who was that general Miss Lee told about—the guy with the nickname—Stonewall Something-or-other. Those girls said the craziest things. He licked his fingers, then wiped them on his pants. Still thinking his deep, slightly amused thoughts of women, he hesitated at the kitchen range for one moment,

took four matches from the box, and went out.

He was pleasantly tired from the practice session, and he squatted down on his haunches against the west side of the house. The late afternoon sun was warm over him, so warm he would have taken off his sweater had he not felt so pleasantly indolent. Odd thoughts floated through his fingers like small wisps of breeze, a touch of scorn for the powder Sara May experimented with, a half thought for a new play (he must try it at the next practice), a hope for steak at dinner.

He remembered the matches and struck one, staring at the way the flame sprang between his fingers. He held the spurt of fire cupped against his palm until his flesh was uncomfortably warm, then the match curled, a black crisp, as the flame scorched at his fingers, and he dropped it. Jim said he'd smoked a cigar of his dad's once. How

did it feel to put a burning match in your mouth? He'd never tried it.

Another flame leaped under the quick scratch of the match against the stone. Miss Lee told about candles a long time ago, before electric lights or anything—he wished he'd lived when you had to use candles. Like the time the lights went out after a storm and they burned Mother's dining room tapers. That was fun, like a birthday party.

The flame wavered and died. He flicked the dead match tip far out into the grass and lit another. That first leap of fire was fun. He picked up a bit of paper from the ground to see how close he could hold it before it flared. It caught him unaware, turned somehow in his hand, and his sweater cuff flared with the paper. Panic swept into his mouth as he clutched at the burning sleeve and pinched and beat and pounded. He struggled to get free of the sweater smothering him—

Like that it was over. He could hardly get his breath, and he sat down, leaning against the house. He put his hand to his face—it was sweaty. He looked at his scorched sweater thrown far out across the lawn. What would he tell Mother about the hole?

He picked himself up and went slowly across

the grass to the sweater. Gosh. Weak as a chicken. Then he saw Dad, standing very quietly on the back steps.

He swallowed. "Hello," he said, feebly casual. "I just—" No good. Dad saw. He looked down and realized that he had mechanically picked up the fourth, the unburnt match. He swallowed again, then dragged up his eyes. "Here," he said, shoving the word through his tight throat.

Dad was sober too, his eyes a dark, dark blue. Gravely he took the match. For a minute they stood there, the silence a heavy, a smothering weight on Garth's shoulders. Something hurt, and he looked at his hand. A blister puffed out of a great red splotch.

Dad looked too, still grave. "Let's go tend to it," he said. "No more matches, Garth?"

Garth ducked his head. That would be all. "No more matches," he muttered. If he could just keep from crying! He followed Dad into the house, the scorched sweater trailing. His hand hurt like all get out.

Thank you, Dad. You fix it with Mother? Strange how much a silence can say. He let out a slow, not-quite-steady breath.

No more matches.

### III. A Child Afraid

IT WAS pleasant in the living room that rainy Sunday afternoon, warm and a little dusky like the dim folds of a great comfortable cloak wrapping the three of them together. When the clouds grew thicker still and low, so that the green spring lawn lay wet and shadowed, Mother laid aside her book. Her hands came down on her knees. The baby struggled up from his blocks on the floor and came running to her.

"Pretty soon it will be nap time, Son," she said.

He burrowed his tow head into her lap, then turned like a small puppy and ran free again. Fun to tease her so. "No, no," he said and pranced to Father, almost into his grasp, then gone again. "No, no," he sang like the refrain to "Rock-a-bye-baby." Closer he came and away again, laughing in his throat and stumbling over his toys. His shoe struck the slant of a block and he sat down bump, the gurgle still in his throat.

"The rain comes down drum, drum," said

Father, and leaned his elbows on his knees. They listened to the swish of the wind-driven rain against the windows. "See the dark, the rainy world. The birds are all taking a nap, see, Son?" He said it quietly, to still the child romping to deny his heavy-lidded eyes. Son lifted himself from among the blocks and pushed the curtain from the window, so that he might see. "Birdy nap?" He searched the heavy falling rain for a birdy. "Birdy nap," he declared with conviction.

The dark formlessness of one running through opaque rain-sheets emerged suddenly against the door. Before the baby could turn his startled eyes, the quick doorbell had shattered the one-toned song of the rain, had driven from the quiet dusk of the living room the comfort, the sleepy-time thought of birdies napping. The door came open, and Mother stood up, quick too as the click of the latch.

"Jock," she cried, sharply, in her surprise. "Where in the world—"

The tone did it. Or perhaps the big dampness of Jock, his blustery, nor'west laughter shouting at their surprise. The baby shrank back against his father's leg, clinging as if for his life to the stalwart comfort and protection of that trouser leg and staring wide-eyed at this great form, this great boom of sound engulfing him. If he were very still, if he shrank back far enough—

"The man," Jock shouted, as if he had just spied the solemn baby behind Father's leg, "the little guy!" He blew his nose noisily. "Come here, Fella," he cried and thrust out his arms.

Father gathered up Son and thrust him toward the great arms. "Yes, here's the Fella," he laughed. But the brusqueness had shocked through Son's young bones, a protest against this huge intruder within the warm security of his world. His wail went up, strident as the laugh had been.

Yes, they let him down, but he ran to his mother, his small spread fingers before his eyes. Over her, too, this great sound battered—her voice told him so. To the comfort of her hand he fled wailing, and buried his face in her side. Like new tendrils of a tough-fibered vine, his stubby fingers entwined

in the stuff of her dress and would not be loosed.

Over the sound of his fear-shattered crying his mother and father looked at Jock apologetically, for they loved him and wanted to soften the hurt of their child's denial. "He's almost never afraid," they said. "He's played so hard he's all in—I was just taking him to his nap. Why Son, for pity's sake, hush, honey." Jock was so good, they couldn't tell him it had been his great boisterous body, the boom of his deep laugh too big for a baby.

Mother bore the clinging child away to the darkening bedroom where his crib stood. "There, Son, there," she said, her voice cool as the quiet feel of her hand. But it was a long time before the heartbroken sobbing stilled into a quick-drawn breath over a sigh, a shudder through round, sleep-loosened body. The child's mother stood up and looked at him for a moment, then kissed him before she went again to their friend.

"Come again when he's rested, Jock," she said. "He was so tired. His troubles are over now."

But in the bedroom the little fists clenched again, then jerked open. Who has remembered what a baby dreams?

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## TO A SCOUT

*I would not see you khaki-clad  
Except to search a woodland deep  
For beauty, or to test your skill  
Against a mountain's rugged steep;  
If when you buckled on your pack  
(Grown to young manhood's strength the while)  
It were for marching forth to kill  
Instead of to preserve—to take  
Your brother man and bring him death—  
If as I watched you go from me  
I had to know that it might be  
The last, yet still must wave and smile,  
Ah then my heart would break!  
Then would I pray with every breath  
That God would keep you safe until  
The struggle ended—guns were still,  
And war and hate and death should cease!  
I would not see you khaki-clad,  
Except to follow trails of peace!*

—MARGUERITE CRIGHTON TUTHILL

# "Ideas Are On The Wing"

**GEORGE D. STRAYER**—Our public schools will receive adequate support only if the service which they offer is worthy and contributes significantly to the welfare of all our people, and only if the general public understands completely the necessity for the program of the schools. If our democracy is to persist it must be based on intelligent consideration of our common problems by all of the people. Our ideal demands that all of us sacrifice in order that we may make our contribution to the common good. Whatever disaster may for the time being interfere with our economic well-being, nothing can in the long run prevail against a society which is made up of citizens who work and live sympathetically, intelligently, and cooperatively.

**FLORENCE E. ALLEN**—Our forefathers, time and time again, sacrificed material possessions which hampered them in their search for new homes and new freedom. I believe if put to the task today we would love liberty beyond our pocketbooks. It has become tradition that we cherish freedom beyond all material things. I urge that the education of every citizen should include a study of political, social, and ethical fundamentals of the Constitution in order that we may understand thoroughly the factors which have given us the freedom which we are far from appreciating. We should ask ourselves why it is that here in America a vast body of people has been free, to an unusual degree, from war and the threat of war; and what has enabled them to engage in a common enterprise, not for a favored class, but for the welfare of all.

**C. WAYLAND BROOKS**—In condemning American institutions and American business much has

been said about more abundant life. If you want to see a monument to American genius look around. The people of no other nation enjoy the benefits of so many electric lights, furnace-heated homes, bath tubs, telephones, radios, automobiles, electric machines and appliances, and modern methods of transportation as do the American people. This *is abundant life*. When knighthood was in flower and kings were supreme, not one of them enjoyed the luxuries that are enjoyed by the average citizen of America today. *And the government did not create it!* The government merely maintained order and protected individual initiative. Abundant life cannot be legislated into being. It comes from hard work, intelligence, and enterprise. America has been great in its abundant life, full of hope because of its freedom to labor and succeed.

**JOHN K. NORTON**—Education should aim at better understanding of industrial relations. The sharpness of the antagonism between capital and labor can be lessened if a background of understanding of the problems and objectives of both groups is acquired before youth leaves school. This means that education must give attention not only to problems of employers, but also to conditions of labor and of the laboring man—conditions that influence productivity quite aside from personal skill and diligence, and constitute factors of economic efficiency, or inefficiency, over considerable periods of time. The development of cooperative attitudes will also tend to increase economic well-being.

**FLOYD W. REEVES**—Four million youth are out of school and jobless. Every effort must be made to get them suitable jobs in private employment.

But there are not enough jobs to go around and the adjustment will require some time at best. Therefore, the American Youth Commission of the American Council on Education recommends that every young person who does not desire to continue in school after the age of sixteen, and who cannot get a job in private enterprise, should be provided with employment under public auspices.

**HENRY H. HILL**—An illiterate is a person above the age of ten who can neither read nor write. A safety illiterate is a person sixteen years of age or older who does not know and practice the common-sense rules of safety. He can neither drive a car safely nor walk carefully in pedestrian crossways. In addition, he rarely ever reads labels on bottles, or follows directions for safe construction of homes or safety in his work. As time goes on a few of these safety illiterates will learn to read and obey signs and signals, many will get killed, a few—with much help and forbearance from safety literates—will live to a ripe old age. All will eventually die. The long-term obligation of the schools, expressed tersely, is to reduce the new supply of safety illiterates as rapidly as the community will provide the support.

**KATHARINE F. LENROOT**—Schools should share with other community agencies responsibility for dealing with social and economic problems in the child's home or in his community relationships. Many schools, during the depression years, were forced to find ways of providing food and clothing to enable children to attend school. Likewise, school lunches, provided in many communities through the W.P.A., probably will become universally accepted as part of the facilities provided for children by the school.

**GRAYSON N. KEFAUVER**—In a democracy, the people have the final authority and responsibility to determine the nature of education. The individuals or group which determine the public opinion, in the long run, will control education. Boards of education and school administrators may push the buttons but they will

be compelled to conform to this controlling public opinion or their successors will be selected because of their agreement with the desires of the people. The problem is not as simple, though, as this statement suggests. It is difficult to determine the will of the people and frequently weak minority groups speak so loudly that they leave the impression that they represent majority desires.

**FRANCIS T. SPAULDING**—More than any other single institution—more, even, than the elementary schools—the secondary schools have helped to minimize class distinctions and to keep class lines fluid. Bringing together rich and poor, the children of unskilled workers and of professional families, boys and girls from the hill and from the other side of the railroad tracks; offering all these boys and girls an opportunity for continued education; providing a way of living within the school which attaches real importance to what a boy or girl does or can do, and not just to the background from which he comes—through these means the secondary schools have made and are continuing to make a contribution to American living which is as fundamentally "right" as anything in America today.

**J. CAYCE MORRISON**—The child suffers when parent and teacher pull in different directions. The child's loyalties are divided when the school sets one goal and the community gives its approval to an opposite one. Not so long ago, the school was divorced from both home and community; but in recent years there has been a move toward the school's taking the initiative in coordinating all the influences playing on the child. The home and community are storehouses of rich instructional materials. The child's experience in home and community provide a background via which the school can build.

**THE American school system recognizes  
the principle of effective education for  
all.**

**The American school system seeks to  
provide the requirements for individual  
growth and happiness.**

**The American school system serves a  
comprehensive range of purposes.**

**The American school system provides  
the indispensable conditions for safeguarding  
and improving democracy.**

**WILLIAM G. CARR**—At some future time—perhaps a generation from now—the common interests of public school, library, and recreation authorities may crystallize into some form of administrative unification of the three

services. No one can foretell with certainty the form that such unification might take. All would agree that no one agency should be permitted to absorb either or both of the others. The only sound basis upon which administrative unification of school, library, and recreation services can be effected is the basis of equality.

**GEORGE D. STODDARD**—There is no mysterious advantage accruing to the nursery school as such. In homes that can provide their children with good play and reading facilities, with good opportunities for exploration, companionship, and language, stimulation should equal that in the nursery school.

**WORTH MCCLURE**—A school is not merely a beautiful building no matter how lavishly equipped with furniture, books, and apparatus. A school is a living spirit, blossoming with the daily triumphs of boys and girls under the inspiration of skillful teachers, breathing life into material surroundings, be they rich or poor. In a very distinctive sense, American schools represent the *unfolding* ideals of a people. They have developed in answer to increasing demands from the people. . . . In the absence of nationalistic domination, the amount of agreement which American education evinces; the constructive genius that it has already exhibited; the degree of consensus that is apparent—these are evidences of adherence to a philosophy, vaguely felt, perhaps, but none the less real, to motives at times imperfectly understood, but more or less common to all.

**CHARLES H. JUDD**—If general deterioration of the Nation is to be avoided, opportunities for work and wages must somehow be found. The government has in recent times found ways of keeping people at work on tasks which improve the land and promise large national dividends for the future. There has been much debate about the dangers of prostituting the young

people of this country by giving them what some people call "Federal handouts." The answer to the objections to the program of Federal employment is to be found in serious consideration of the disastrous consequences of idleness. It is quite certain that a happy, prosperous people fully provided with work will need fewer jails than are now maintained at public expense. It has been shown that security of the type that a sound work program insures, promotes health, both physical and mental. There is no saner, safer national investment than that which is provided by a program of conservation of the resources of the Nation through properly directed labor.

**BESS GOODYKOONTZ**—We have accepted the theory of the whole child as a learner, with his physical ills, his emotional complications, his intellectual interests. The whole child goes to school, we say. But it is equally true that the whole teacher is there too, and a well-planned, purposeful, cheerful, rich school program is the reflection of such characteristics in the teacher. It is therefore not illogical, it seems to me, to put first emphasis, in the problem of refining classroom practices, upon the importance of the teacher as a person. Out of the breadth of her experience, depth of feeling and understanding, vitality of contacts with life and with people come the motive power for refinements of school practices.

**WILLIAM F. RUSSELL**—The devil is loose in the world. Great nations are lined up, opposing religion in any form. We must guard against destruction of our ideals, against ideological weakness in our people. To keep out of war, we must be strong, strong to resist armed attack, strong to resist the attack of ideas. We need the armor of military power, the armor of physical health, the armor of religious belief, and the armor of love, abiding love, in our country and in the American dream. Our children must learn to love their country and its ideals.

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**T**HE PROGRAM of the 1940 Convention of the American Association of School Administrators which was held in St. Louis, Missouri, February 24-29, made clear the present-day interest in evaluating accomplishments in the education of children and youth. What is right with the schools? How good are they? What are they achieving? Out of scores of convention addresses and discussions were gathered the quotations which appear here.

# The Third Generation Goes to School

FRANCES R. DONOVAN

I'M A highschool teacher in a large midwestern city. Nearly four thousand children attend my school daily. When they pass through the corridors between classes humanity is as densely packed as in a circus crowd. When they leave in the afternoon they extract books, garments, footballs, gloves, and compacts from sixteen hundred lockers, for in my school four children must use one locker.

Mine is a crowded school but this year my individual pupil-load is light—only one hundred seventy-five pupils in five class-periods. Recalling how recently it was over two hundred pupils in six class-periods I give thanks for small favors. Each semester my pupils change though I can count on about a third of the membership in each class being composed of pupils whom I have taught the semester before, or perhaps the semester before that.

My job is to get acquainted with these children so that they will not be merely names in a class-record book or beings—presumably human—who occupy seats in my room daily for forty minutes during five school months of twenty days each, exclusive of holidays.

"But you can't possibly get acquainted with one hundred seventy-five children!" I hear a doubting Thomas say.

"But I can and I do—often," is what I say.

"How?" Thomas asks incredulously, and adds, "You'll have to show me."

"It isn't easy," I continue, "and you're right, Thomas, I can't know every single child as I'd like to know him. At first this used to worry me but now I do my best and refuse to worry. Teachers who worry about circumstances beyond their control use up too much valuable energy."

DURING the first week of recitations the outstanding personalities in my classes have registered in my mind as individuals. At the end of six weeks when the first report-marking day arrives I know—or think I know—which pupils must be marked Superior, Excellent, Good, Fair, or Failure. But what I do not know is why my

pen places these marks in their grade books.

To find out why is now my problem. Because I'm an English teacher this will be easier for me than, for example, it will be for the teacher of mathematics. I ask my pupils to write themes about their personal lives and problems and from these themes I get the information I need. But, of course, I've been busy for six weeks establishing the sort of rapport between them and myself that makes frankness possible.

Now it is time to tell what I have discovered. I can discuss only a few of my pupils but I hope that the discussion of even a few will be helpful to teachers and parents.

I'LL BEGIN with James who is one for whom my pen has written "Superior" in the grade book. His themes have been intelligent, well organized, and correctly written. He has led in all class discussions. His remarks have shown a background of wide reading and his vocabulary is unusually rich for a boy only fifteen years old. I have learned, also, from his other teachers that he does equally good work in his other classes.

James can boast of no illustrious ancestors. His paternal grandfather was a private in the Civil War. After his discharge, at the age of fourteen, he worked for fifty-seven years as a railroad fireman and then retired on a pension. His paternal grandmother was a dressmaker until she married his grandfather whom she met at a meeting of the local Temperance Society.

James' maternal grandfather was a carpenter; his maternal grandmother was a "home girl." After her marriage she found homemaking for a husband and four children a satisfying activity.

James' father was born in a small town in Illinois. He lived there for many years. When still unmarried he became a Justice of the Peace and while engaged in this occupation he met the girl who later became James' mother.

"My father is quite an interesting person," writes James. "There have been very few questions I have ever asked him that he has been unable to answer. . . . Cryptography is his hobby. He



also plays the mandolin. My mother plays the piano and I play the flute so we often play trios together. . . . Mother is a very sensible woman who keeps her eyes on the pennies. . . . Father has a keen sense of humor and a ready wit but he will stand for no nonsense. . . . Mother seems satisfied with cooking and sewing but I suspect that she has a secret ambition to learn to play the accordion. I admire her very much because she has to work hard to keep the family going.

"I have two hobbies. In summer I collect butterflies; this keeps me out in the fresh air and sunshine. In winter I take to cryptography and study diligently until spring. When I finish high-school I hope to attend a conservatory of music. But I have no interest whatever in 'swing.' How intelligent people can be so fascinated by such primitive and aboriginal music I cannot understand. It comes from the African jungles where the most ignorant and uncivilized people live. . . . I expect to make my living as a concert flutist or as a composer of sorts."

**J**OHN is another boy who earns "Superior" grades. I'll let him tell his own story:

"My family is Irish on both sides. Within the last hundred years my ancestors have settled in the midwestern part of the United States. Never during that time have they done anything to merit

the attention of the world. They have been ordinary people who have tried their best to serve their country and their God. They have been farmers, teachers, railroad employees, policemen, and white collar workers.

"My dad was born in Chicago, close enough to 'the Yards' to smell them when the wind was in the right direction. After he finished high school he worked as a meat salesman for a large packing house. After he returned from service in the World War he married my mother.

"Dad still works for the packers but he has not always had a steady job. Recently he was out of work for nine months, but we always manage to get along. He is interested in sports, and in political affairs both in the United States and in Europe, and we talk these things over at home. When we need to be punished dad punishes us. He is all that a father ought to be.

"Mother was also born in Chicago. Before she married dad she worked first in a hat shop and then in a real estate office. In her leisure time she took long walks in the park or went on trips into the country. She loves trees and flowers. Now, in my opinion, no one can equal her as a cook.

"My eldest sister is attending Teachers College. She also helps mother. Her special job is the sweeping and dusting of the front part of the house, and it's woe to the one who gets the rooms dirty. In her leisure time she listens to the radio, goes to dances, or attends football games.

"My eldest brother is working in a store downtown. He gets up at 6:45 a.m. because it takes him an hour to shave and dress. Since he started to work mother saves all the choice bits of food for him. I don't know what his plans are for the future but I do know that whatever he decides upon he will do well.

"My younger brother and sister are still in grammar school. They do good work and behave themselves. . . . I am proud of my family."

Albert is not as brilliant as either James or

John but he is a fine fellow. I write "Excellent" in his grade book on marking day, because he can always be depended upon to do well and to meet all requirements on time. He knows nothing of his paternal grandparents because his father is not alive to tell him. Of his maternal grandparents he writes as follows:

"My grandfather was a Frenchman. When he was a young man he took a trip to Germany with some friends and there he became acquainted with a pretty waitress in a cafe, who charmed him into moving to Germany. Two years later, after he was well established in his adopted country, she consented to marry him.

"Three years later this couple decided to try life in the United States. He got a job as foreman in a big packing company in Chicago, prospered, and had four children. One of his daughters is my mother.

"One evening at a dance this girl met a young plumber who was well established in his own business and in December 1921 they were married. In August 1922 there was great excitement in their home for they were anxiously expecting the arrival of their first child who they hoped would turn out to be a 'little plumber.'

"As soon as I could talk I began to pray for a little sister. Two years later my prayers were answered. And was I happy . . . even if she has always been the little angel in our home and I've always been more or less the goat. . . . She's a good looking girl now who does well in school and helps my mother with the housework.

"Two years ago my father died leaving us a two-flat building but very little income. We live in one of the flats and rent the other. In winter I fire the furnace, shovel out the ashes, and clean off the walks when it snows; in summer I cut the grass, plant flowers, pull weeds, and wash windows. After school hours I'm an usher in a movie theater.

"My mother has given me a very good training. When she calls I come running. I dare not say, as some kids do, 'I'll be there in a minute.' She has taught me never to talk back to my elders even when I don't like what they say. . . . Being polite is what got me my job as an usher."

DONALD is an orphan boy who knows nothing of his parents or his grandparents but he writes about his foster parents as though they were his own. He is a fine boy but he is not a brilliant student, though he works up to his capacity. My fountain pen writes "Good" in his grade book even though according to the best academic standards it should write only "Fair." But I don't want to discourage Donald and a lower grade might quench his desire for achievement.

Donald's foster father was born in Germany, one of eleven children. They were so poor that these children had to wear homemade shoes and often these were not mates. As soon as they were old enough they were put out to work for which they received meager wages. Donald's foster father served two years in the army and then, after his discharge, he became an attendant in an insane asylum.

Donald's foster mother also was born in Germany. She was one of nine children all of whom went out to work as soon as they were fourteen years old. She, too, worked in the insane asylum as a kitchen helper and it was there that she met her future husband. After marriage this couple lived in Germany until their only child, a little girl, was about seven years old, when they decided to make a home in America.

In June 1911 they arrived in this country. The father got a job as a laborer and the mother took in washing. The little girl attended public school and soon learned to speak English. Then after school hours she collected washings for her mother, delivered the finished laundry, and collected payment. She also taught English to her parents. The little family worked and saved until they were able to buy a home.

THEN," says Don, "they met me. I was staying with some people that my own mammy had left me with but they didn't want me. . . . It was their daughter who begged them to adopt me and they did after they had bought me some clothes. . . . I had only one pair of pants." But whether these pants were three-cornered or two-legged Don seems unable to recall. He doesn't know how old he is although his record card gives his age as sixteen.

"They have given me everything I should have," Don continues. "They have sent me to school. . . . I have a nice home and some day I hope to repay them for all they have done for me. In the evening my father and I look up stamps—collecting stamps is our hobby. We find out what they are worth and which country they come from."

Now it is time to talk about Mike whose grade book shows a few "Fairs" in blue ink and many "Failures" in bright red ink for this is the custom in our school. But Mike has a wild pixie-like charm that endears him to his teacher and now that I know the kind of home that produced him, I understand better what he ought to receive from me.

Mike's grandparents on both sides were Irish; his parents are Irish; he is Irish and proud of it. His paternal grandfather stood six feet tall in his stocking feet when he left old Ireland for America where he immediately got a job as a

watchman. He worked ten years and "drank the rest."

At the age of ten Mike's father sold newspapers. Now he is a teamster. Before her marriage Mike's mother was a telephone operator. Now she makes a home for her husband and five children. In regard to his home training, Mike is silent.

**B**ORIS is a boy whose grade book shows either "Fair" or "Failure." It ought to show either "Excellent" or "Superior" for Boris is a brilliant boy. But he is also erratic, has no power of concentration, and is as restless in class as a prisoner in a cell. By Friday he can't stand school any longer so he takes the day off. When he is present in class he talks constantly to any classmates who will listen to him. If they won't listen, he talks to himself.

Boris' maternal grandparents were dancers under the old regime in Russia. After the birth of their second child they came to America where three more children were born to them. His paternal grandparents, who were of German descent, were born in Pennsylvania. They met at a Christmas party and four days later they were married. Then they moved to the Middle West where they became the parents of three children, one of whom is Boris' father.

Boris' parents met at a dance. After a short courtship they were married and started on a wedding trip. When they reached a small town in Wisconsin they woke up one morning to the realization that they had no money. Since continuance of the trip was impossible without railroad fare, the groom went out and got a job in a cheese factory located in this little town, and there they remained. Two children were born to them.

When Boris was five this young couple was divorced and now Boris lives with his grandmother. "I've had no home life," he writes. "For years I've been shunted back and forth from father to mother. . . . I've never lived in one place long enough to call it home."

I have discussed only six of my pupils, all boys; but from my pupils today, and from the hundreds of others whom I have taught during the fourteen years spent in this highschool, I have learned facts that have helped me to be a more understanding human being and, I hope, a better teacher.

I have learned, for example, that children want to be proud of their parents. They expect these parents to lead conventional lives, to be "like other

people." They bitterly resent divorces and broken homes. They expect parents to provide the kinds of homes that are best for them. If parents don't live up to these expectations friction and often misery result and this condition reflects itself unconsciously in the child's attitude toward school and in the kind of work he does there. If he does not feel safe, warm, and beloved at home he seeks compensation at school in unproductive activity and unsocial behavior.

Children who read at home and whose parents read with them are almost invariably good students at school. Children whose parents expect obedience and help from them are usually good citizens at school. Children whose parents spoil and indulge them, who ask no service and no obedience, may not get along well in school either as students or citizens.

Children often respect parents who are strict, who punish them when they deserve punishment, who expect and even demand help from them in the home. They admire parents who are intelligent and well-read, who will discuss world affairs with them as they would with an equal. Parents who share activities and hobbies with them are more than parents; they are also beloved friends whom they mention as "pals," a word in the vocabulary of the adolescent that expresses the ultimate in appreciation.

**B**UT the most important discovery I have made is that parents are terribly important people. And I use the word "terribly" with complete knowledge of its meaning. Without the cooperation of parents, hundreds of whom I have never seen, I could not have accomplished what I have accomplished with their children. Without the co-operation of hundreds of others whom I shall never see, I cannot be the kind of teacher I ought to be.

Parents get in on the ground floor with the child; the teacher can carry onward and upward only what they have begun. She can help to correct faulty or careless home training but she cannot pick out parents for her pupils. She must accept them "as is." If they are broken, cracked, or tarnished she cannot make them over into first-class goods that have never been damaged. Without good parents to keep them whole they can remain at best only "seconds" in life's great market for whom the full price will not be paid either in money or in happiness.

## *Editorial*

**H**APPINESS is a symptom of physical and emotional well-being, of satisfying self-fulfillment. Parents help their children to lasting happiness in proportion to their ability to give them physical health and emotional adjustment.

The child's need for physical health is too obvious and too generally recognized to require any stress here. Rather, let us focus our attention on the emotional adjustment of the child—his "mental hygiene." This is achieved through giving him satisfaction of his three basic emotional needs: self-expression, security, and social integration.

Self-expression means the right of the child to be fully himself, to develop in accordance with his own unique and characteristic design of growth. His development pattern is partly set in his biological organism and is partly the resultant of the innumerable impressions made upon him by his environment from the moment he is born. We have to take the child as he is and help him to fulfill his potentialities in ways that are personally and socially satisfying.

Self-expression on the part of the child does not mean laissez faire. It calls for guidance and discipline. But guidance means helping him to pursue his own ends—not ours. And the discipline which has educative value is his own self-discipline.

To suppress, arbitrarily, the child's forms of expression leads to conflicts, unhappiness, rebellion, and maladjustment. But to guide him toward the redirection of his energies so that he finds outlets which do not conflict with his own desires, including his desire for social approval, is a basic function of both teacher and parent.

To discipline a child by making him feel pain or disapproval for some acts, pleasure or approval for others, is effective training for physical behavior, and may be necessary, especially when he is very young, to bring about his own safety and to foster the convenience of others. But it is not conducive to the development of character, and is only productive of happiness by preventing activities which may bring about unhappiness.

True discipline is the self-discipline of the individual who subordinates an immediate lesser satisfaction for an ultimate greater satisfaction.

Without this disciplined subordination one cannot achieve lasting happiness or self-fulfillment. Parents bring this about not by imposing morals upon children but by helping them to see the inherent values of certain courses of action.

Security is a sense of at-homeness in one's environment, a feeling of belonging, a recognition that one counts for something and is loved. Its foundations can be laid only in the home.

A child has security when he knows that whatever he does he is always loved; when he feels that he is wanted and has a real place in the home; and when he feels the security of his parents. Social integration is closely allied to security—it, too, involves a sense of belonging. But it is especially characterized by group purpose. For it the family and the school must be democratic organizations, in which each member participates.

But one must beware of the form without the substance. A pseudo-democracy, in which the child goes through the form of participating in decisions but knows that if his ideas are not approved they will be vetoed by a superior authority, merely sets an example of hypocrisy. When parental veto (or the veto of the teacher) may have to be imposed, let that fact be understood from the outset—don't pretend that the child can decide, when he cannot. But let there be as many group decisions as possible in which the child may really have a voice, and in which he may make mistakes and learn from them.

It is as the social group—family or class—think and plan together toward group purposes, that children attain a sense of the identity of their own well-being with that of their fellows. And this is of the essence of character.

To the degree that parents are able to give children these three essentials of emotional well-being—these three basic satisfactions of self-expression, security, and social integration—they will give them the elements of lasting happiness. Indeed, provision for the children's physical health, and satisfaction of these three primal urges, are the whole duty of parents. The child's happiness—not his mere momentary pleasure, but his long-run tone of happiness—is our best evidence that we are fulfilling our function.

—CARLETON WASHBURN

# Living by the Rules of the Group

DAVID M. TROUT

AMERICANS ARE in a strange predicament today. To many of us the word democracy has more emotional than scientific significance. Hardly any one among us seems able to describe it accurately. Some are so enthusiastic about it that they are even willing to wage a war on foreign soil to make the world safe for democracy. Meanwhile, as parents we want our children to personify its virtues, but few of us know how to develop democratic persons. Many parents, because they know no other way, cling fearfully to the autocratic demand for obedience, actually using physical force to require it. Others, aware of the dangers of autocracy but not knowing how to use democratic methods, allow their children to grow up almost devoid of parental guidance.

In our schools as well, threats of failure, punishment, and nonpromotion are deliberately used to force children to pursue curricula planned without their cooperation or consent, although they may thereby be victimized. In some classrooms, ultraprogressive teachers are so eager to avoid imposing their ideas upon pupils that they refuse to offer any suggestions even when important decisions are to be made. Viewing these conditions, the dictators of Europe take delight in describing the millions of unemployed, the armies of boy and girl tramps, the appalling crime statistics, the divorce rate, the millions of neurotics, the hundreds of thousands of insane, and the multitudes of large poverty-stricken families which characterize our American population. According to the wishful thinking of these autocratic rulers such conditions are the certain products of democracy.

There is no denying that such conditions exist here, but they can hardly be attributed to democratic living because that, in its pure form, is rarely found on this continent. It is more probable that these ills all stem from a social order which is

hodge-podge of democracy, plutocracy, and autocracy. Such a confused mixture makes impossible a consistent educational philosophy to guide the home and the school in rearing the young; it leaves us without enthusiastic unified endeavor in behalf of a common way of life; and it produces in most of us, both old and young, the conflict and uncertainty from which issue bewilderment, social indifference, disillusionment, crime, neurotic disorders, insanity, and the many other ills which result when singleness of purpose and guiding ideals no longer characterize a people.

## Desirable and Difficult

THE DICTATORS are probably right when they suggest that most of these evils could be eliminated, at least temporarily, if we had a strong autocratic society. They might disappear even under our now rapidly growing plutocracy if it could be made sufficiently benevolent. Neither of these, however, offers the long-time promise of social well-being which we may expect from the radical and thoroughgoing application of democratic procedures.

But the democratic way of life is difficult to practice, to teach, and to administer. It requires more intelligence, more patience with imperfection, and more cooperation on the part of all the people than does either of the others. Autocracy is easily established by the installation of a dictator; plutocracy comes automatically in an economic system without means of preventing most of the nation's wealth from coming under the control of a few;

but democracy can be established only through systematically educating the young to love and practice it while we who are older democratize our own behavior and relationships as completely as possible. Here, then, is an opportuni-

**L**OYAL and enthusiastic as we appear to be when we discuss democracy, many of us become confused and inconsistent when we try to apply it in home and school. This article raises the question as to whether or not our popular conception of American democracy is the clear, vividly conceived way of life which our forefathers had a right to expect that it would be by now.

ity for parents and teachers to serve the United States and the world by making it our responsibility to understand, describe, and demonstrate the democratic way of life.

As I understand it, democracy is at its best in a group or society when the consensus of all members provides temporary practical guidance for all, while each individual assembles new data for the refinement and correction of conduct and social procedures. Every leader, law, and fact in the democratic process is continually subject to whatever experimental and observational test the members can make. Whenever a majority favors replacing any of them—leader, law, or fact—by another, the change is accepted by all as a new working hypothesis. Democracy, so conceived, is an everlasting experiment in experimental social living.

Since character, the psychological core of personality, is determined by the goals or values a person consistently seeks to achieve, we can develop democratic personalities in our educational institutions to the extent that we teach and learn the exact meaning of democracy, develop enthusiasm for living it, and practice the procedures which will enable all participants progressively to realize its values.

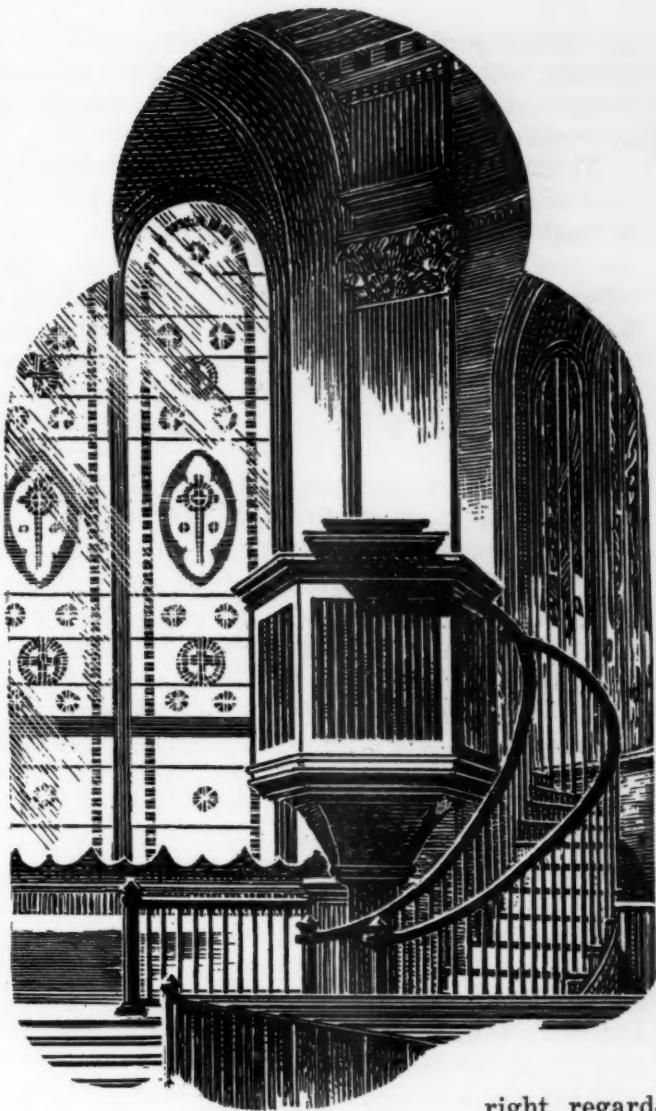
More specifically, the democratic personality requires for its development an educational program in home and school which places major emphasis upon (1) social docility, (2) hypothetical behavior, (3) scientific social initiative, and (4) the democratic skills.

### Obeying the Group

**SOCIAL DOCILITY** is the acceptance of the group consensus in the guidance of conduct. Whatever the group wills is temporarily the right course for the individual. Ethical conduct in a democracy is conformity to group standards while they are being tested, and until socially verified data lead to their modification or rejection.

Last summer it was my privilege to teach a large group of college men drawn from nearly every state in the Union. In discussing this principle, the following problem was presented: Suppose that you are an ardent prohibitionist. You are elected to Congress from a district in which most persons earn their living by producing materials used in the manufacture of liquor. During your campaign the prohibition issue is not raised, but in Congress a bill is introduced which if passed would bring prohibition. You are certain your constituents would oppose the bill. Would you vote for or against it?

Before the issue was discussed almost everyone indicated that he would vote what he thought was



right regardless of what

his constituents wanted. It was a striking indication of the extent to which these young men had assimilated the philosophy of autocracy. They did not understand the implications of William Jennings Bryan's eloquent and oft-repeated question, "If the people are not right, then who is?" After we had discussed the meaning of government by, of, and for the people, we arrived at the unanimous decision that it would be immoral for a representative or other officer in a democracy to be guided by his own wishes when they were contrary to the expressed consensus of his group. Governmental officials, teachers, parents who preside at family councils, and all other officers or representatives were seen to be the servants, not the commanders of their respective groups.

"But," someone may ask, "is an ordinary citizen, a common member of the group, obligated to obey its consensus?" Yes, the group's decisions are the moral code of the individual so long as they are approved by a majority. Even if a member is opposed to a rule or law, he obeys it while he

gathers objective evidence to indicate that it is unfair, evil, or useless. When at last the evidence is sufficient to convince his fellows, the rule or law is revoked.

This principle exemplifies the doctrine that "all men are created free and equal" in respect to their mutual obligations and privileges. No person obeys another in a democracy. We are undemocratic when we teach a child to obey its parent or teacher, a soldier to obey his officer, or a citizen to obey an officeholder. In a democracy everyone, regardless of age or position, obeys the expressed consensus of the group, and in all other matters is free to do as he pleases.

History shows how necessary it is that man obey something higher than himself. Gods, Bibles, Dictators, Priests, Ways of Life, Prophets, and all sorts of persons and codes have served as objects to be obeyed. The hierarchy of groups to which the modern man belongs affords him, through their constitutions, laws, bylaws, rules, regulations, and temporary decisions, the standards he needs to guide his conduct. Submission to these is democracy's answer to this age-old need.

Children and youth love to live by "the rules of the game." Even the most individualistic child soon learns to do so. Homes and schools which are so organized that the rules and regulations are made by all—both old and young—and equally obeyed by all, produce citizens who participate in the community, state, and national rulemaking and, with equal earnestness, obey the regulations established by these groups.

These observations might lead to the notion that democracy requires blind, unquestioning obedience to the consensus. No assumption could miss the truth more. Each member experiments, observes, thinks, and expresses his findings in an effort to modify the group decisions in the direction which his intelligence dictates. But his behavior conforms to the standards of the group whether or not they change. These standards are hypothetical guides to be used until better ones can be achieved.

This conception is the principle of relativity applied to human relationships. It is a refusal to accept absolutes; the assumption that truth is what changing people with ever evolving intelligences believe as working hypotheses. A person can democratically act as if grass is green only as long as the consensus of his fellows confirms the observation. All observations, experiments, practices depend for their acceptance upon social verification. There are no eternal verities, no finally fixed dogmas, no absolute right or truth. The people may at one moment make one thing true or right, and at another make that same thing false or evil.

## Flexibility in Group Decisions

**S**Ocial docility is easily developed among children, but it requires more skillful teaching to inculcate hypothetical behavior. The one results in the attitude, "Now I've got it settled; I know what's right because the group has decided for me," while the other produces the attitude, "We'll try it, see how it works, and be on the lookout for evidence of something better." Regardless of the difficulty of the task, hypothetical behavior must be taught in order to counteract the vices of social conformity. Without such behavior the rules of the group would become dogmas, so that new knowledge, quantitatively and qualitatively better intelligences of oncoming generations, and changing environmental conditions could not operate to modify group consensus in the direction of progressively better social and individual adaptations. Then the past would always dictate the future and government would be by the dead instead of the living.

In the democratic home, school, or state, everyone obeys the adopted regulations of the group but at the same time all are taught to analyze these norms constantly, to be on the alert for better ways of acting, and to experiment in an effort to find such ways. No law, rule, or regulation is too sacred to be discussed and evaluated as frequently as the group wants to do so.

Some time ago a teacher proposed to one of her fourth grade classes that they study geography together during a period of five weeks. A few strong leaders among the children advocated instead the study of ancient history. She pointed out the difficulties in such a course and the values of geography, but left it to the group of which she was not the dictator, but an officer-member. They voted almost unanimously to study ancient history. She set about leading them to the best of her ability in this study, but at the same time, she allowed evidence regarding the relative merits of studying ancient history or geography to accumulate. At the end of two weeks the class decided that the one was too hard and voted, again almost unanimously, to study the other. This teacher and her pupils were practicing both obedience to the group and hypothetical living.

## Freedom for Adventure

**S**CIENTIFIC SOCIAL initiative is the alert activity, the complete self-expression of each individual as a factor in the formation of the group consensus. This means not only freedom of the press but freedom of speech for the child, the parent, the taxpayer, and everyone else. In a democratic

society, whether it be a family, a school, or a nation, the child as well as the adult is both seen and heard. Failure to allow our young people to speak leaves them at the mercy of an adult autocracy, robs them of the opportunity to develop social initiative, and deprives us of that wisdom which often issues from the mouths of babes and sucklings.

We need to develop more methods of encouraging children and adolescents to join adults in presenting as fully as possible their points of view. Instead of passive obedience to parents, children in a democracy will learn to work with them at collecting all the facts possible, weighing the pros and cons of all issues, and discussing the proposed procedures.

Classes in the schools will prepare their pupils for democratic living to the extent that incentives direct activity to the enrichment of the group consensus. Papers will no longer be written for the teacher to correct, but will instead be contributions intended to enrich and unify the thinking of the entire class. Recitations will be no more. In their place will be conferences, debates, projects, and various sorts of cooperative enterprises. Students and teachers will bring their best to bear in planning the welfare of all.

The pupils, teachers, parents, and all other interested persons will work out together the community program of education. Prescribed courses dictated by adults without the consent of those who study them will disappear. Not even a parent's word will be sufficient basis for requiring his son to take a given course. All interested persons will help make decisions. Government of the people, by the people, and for the people will flourish in schools so conducted.

Students in a democratic system of education will learn to contribute to the government of their city or state. Some years ago when the depression was most severe, a large number of highschool graduates returned to school in the autumn because they had nothing else to do. The principal had no adult-developed curriculum for them so he put them to studying their community. They gathered and organized statistical data, made maps and graphs, and collected instances and illustrations. Their work attracted the attention of the city council and became the basis of several reorganizations within the city. The

students were learning scientific social initiative. They were becoming capable of modifying through facts the consensus of their community, and, best of all, they were learning to like to do it.

### Putting Democracy Into Practice

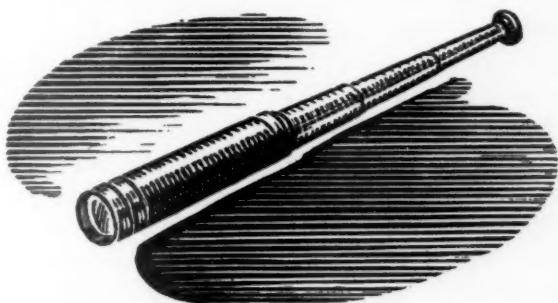
TWO SORTS of democratic skills need constant emphasis. The first are those concerned with registering the consensus. America in general and the schools in particular must develop new skills for determining what the people decide. Ballots, discussions, questionnaires, and other devices are needed for the better expression of popular will. Secondly, the young need to be able to express themselves in exact written and spoken language so that they can contribute to the group the results of their intelligence.

Lobbying and pressure group tactics have no place in a democracy. Nor is a senator or representative free in a democratic system to vote for legislation until he knows that he is expressing the consensus of those whom he represents. We need a method by which the thinking, facts, and attitudes of all concerned can be registered in our lawmaking procedures. With modern communication and tabulation the statistical work should be fairly simple. A more difficult problem is that of getting reliable expression. If schools and homes will educate future citizens to participate effectively in forums and discussions it should be possible to get neighborhood gatherings throughout the Nation where pros and cons can be considered and the results registered with the legislative representative of the group.

Finally, a democracy must have as citizens those who can skillfully gather and express relevant facts. Such ability requires that every citizen be a master of scientific method and of the arts of self-expression. Education for citizenship in a democracy must emphasize these skills.

Logical analysis and what data we now have assure us that if we can democratize the homes and the schools of America, and also do everything possible to put democracy into practice in our economic and political systems, we may look

forward to the gradual elimination of the major evils which today afflict many millions of the population.



# Looking Forward to Marriage

THOMAS F. VANCE

THE BEST preparation for home and family life that can be given to our children, insofar as happiness in marriage is concerned, does not come by way of formal teaching but by a continuous example of wholesome relationships within the family; by direct and unmistakable evidence of father's and mother's happiness and companionship together. In many ways the home is a miniature state. There are in it individuals of different ages, of different sexes, of different interests, to whom varied adjustments must be made. Pleasant, effective toning between a father and a mother does much to assure the happiness of a child in his parental home.

A noted student of human relations, in a significant study of marriage, found that the husbands and wives who were the happiest in one another's companionship were the ones, on the whole, whose lives and relationships in their parental home showed certain stated characteristics and conditions. These, named in the order of significance, are:

- Superior happiness of their own parents.
- Happiness in their own childhood.
- Absence of conflict with their mother.
- A home discipline that was firm but not harsh.
- A strong attachment to mother.
- A strong attachment to father.
- Absence of conflict with father.
- Parental frankness about matters of sex.
- Infrequency and mildness of childhood punishment.
- Premarital attitude toward sex that was free from disgust or aversion.

IT IS apparent that the criteria given above are very closely related one to the other. The child is happy if his parents are happy. The child is happy if he does not experience any undue conflict with his mother, or his father; if he has a sense of security in the love and affection of his mother, as well as of his father. He will be happier if he knows where he stands with relation to his parents, what they expect of him, and what their demands are. He is better prepared for his future home if the discipline is firm, not overly strict, but not lax, and if such discipline comes by the administration of punishments which are mild rather than severe. The child brought up under

such a home environment will, in all probability, be a child with a wholesome well-integrated personality, which is the very best preparation for adequate living anywhere.

If as parents we are intelligently looking forward to the marriage of our children, we will be much concerned about the affective or emotional aspect of their lives while they are in our own home. Adjustment in this area is even more significant than adjustment on the intellectual level, important as that is. More attention needs to be given to the relationship among the members of the family than to the standard of living. It is more important that the living room be a workshop for living than that it be harmoniously decorated and kept in immaculate order. It is more important that there be a happy give and take in fellowship around the dining room table than that the menu shall be adequately balanced. Knowledge and skills pertaining to the management of a home are important, but they are not as important as the personality of the manager.

THE all-important question then becomes, "How is a high spiritual tone to be developed and maintained in a child's home in order that he may develop this finest kind of preparation for his own future home?" These wholesome relationships which are so important in the future life of the child do not develop in a vacuum, nor do they develop in families where each individual member goes his own way without having much regard to the ways in which other members of the family are going. They develop best in cooperative projects, carried on, in and out of the home, by every member of the family insofar as age and experience permit. It is well and good if a considerable number of these projects are along the line of carrying on the serious activities of home-making and vocational life. Such opportunities are found in greater numbers in farm homes than in city homes. In the latter the increasing scarcity of projects of the more serious variety makes it necessary that more emphasis be placed upon the search for and carrying through of leisure time projects, such as vacation trips, holiday festivals, the entertainment of friends in the home.

The child who comes from a family of three,



four, or five children is better prepared for his own family in the future than is the child who is an only one, or who has only a brother or sister separated from him by a considerable number of years. Obviously, larger families furnish greater opportunities to learn adjustments in a variety of situations by actually having to make such adjustment.

Favorable conditions in one's parental home are important, not only in that they develop a personality that is easy to live with, but also for the reason that they stimulate in the child an eager anticipation to have for himself a home life like that. Young people who come from happy homes are eager to establish happy homes of their own.

So far, our discussion of looking forward to marriage has been from the point of view of the parent, and it has been the long and the broad look. What has been said pertains quite as much to the earlier period of development as it does to the development of the adolescent years. In the early years of adolescence the young person himself begins to look forward to marriage.

There are many ways in which his parents can help him. He is now greatly concerned about his personal appearance. They can see that the size of his clothes keeps pace with his rapidly growing body; they can show a very definite interest in his grooming, and sympathetically and cooperatively aid him in presenting a good appearance. Attitudes of sympathy, interest, and cooperation are

tremendously important for parents if they are to help the adolescent through these important years.

Properly groomed, he is eager to have the attention of those of the opposite sex. He has a right to have and needs to have a variety of contacts with people of approximately his own age, of both sexes, but particularly of the opposite sex. It is probably not too much to say that he passes judgment upon every person of the opposite sex with a view to his or her possibilities as a mate. Here again, parents can be of great help in making it possible for him to have these contacts. If throughout his life he has lived in a good neighborhood and has associated with fine people, the parents need not be too greatly concerned about his choosing wrong associates.

**I**T IS a normal thing for boys and girls to fall rather violently in love with someone in the early stages of their sex interests. The elders characterize this as "puppy love." While the term is significant the parents themselves should avoid using it in the presence of the boy or girl who is in its throes. They should make every effort to avoid giving the adolescent the idea that this thing which he is now experiencing in such a violent way is anything to be laughed at, anything which is not significant. The infatuation is likely to be short-lived; indeed, he may have several experiences that will be equally temporary. It is best

for parents to look upon these incidents as being what they really are—experiments and lessons in the art of love-making. As development and education advance and more mature attitudes are attained, the adolescent himself will realize that marriage involves much more than falling in love with some good-looking boy or girl.

PARENTS are naturally very much concerned with the degree of intimacy which the young people take in their courtship activities. To what degree may their children safely indulge in petting? How great is the danger of these intimacies going beyond the conventional code and resulting in pre-marital relations? In the initial stages of petting sex is probably not an important factor. Petting is a sort of code of adolescence, and it is necessary to follow the code to maintain one's self-respect and status in the group. Young people are more or less curious to know what petting is like. It is begun awkwardly and with some little fear and self-consciousness. However, if one is to be a good sport one must see it through. As courtship advances it by no means occupies all the time of the young people when they are out together, but it remains one of the ways in which the adolescent learns to love deeply.

The crushes which too frequently develop between an adolescent child and someone of the same sex several years older are more serious than petting between boy and girl in the development of right attitudes toward marriage. It is symptomatic of some adjustment difficulties within the child himself when he attaches his affection to someone of the same sex and considerably older. Crushes occur more frequently with girls than with boys. It may be an evidence of a craving for mother affection on the part of a young girl. This craving, in some instances, may be due to a lack of wholesome relations between mother and daughter. Sometimes it may be the outcome of an inherent fear of the opposite sex possibly engendered by a lack of adjustment between the girl's father and mother.

Again it may be an evidence of a feeling of inferiority on the part of the girl. She has formed a picture of the person she would like to become, and an older girl may be the personification of that ideal. Sometimes this attachment may be accounted for by an over-idealization of the opposite sex. The search to find some young man who measures up to this ideal has failed, and so she turns to her own sex. In most cases time and cir-

cumstances will take care of the problem of the crush. If the relationship seems to persist, and the expression of it goes to undue lengths, something may be gained by helping the girl to understand the situation. Let her know the factors at work in her own life which may have caused her to turn to someone of her own sex for the satisfaction of her love impulses. It may be possible to appeal to her altruism, to let her know what her crush may do to its object, the older person.

Parents are much concerned about what the modern movie may do to young people by way of stimulating undue interest in sex and in undesirable forms of behavior. There is scientific evidence to show that children are influenced by the love-making techniques portrayed on the screen, that they are thrilled and stirred by the love stories and that many of them are more susceptible to amorous advances just after having attended a movie where sex is featured. But children who come from homes where high types of relationships have obtained and where ideals are exemplified in actual living are not much disturbed by the movies. The judgment of such children may be relied upon to discriminate between that which is worth imitating and that which is not. However, there is no doubt that discrimination should be employed in the selection of desirable films for our children to see. A busy and constructive schedule at school, extracurricular activities, and a satisfying social program will crowd out too much attendance at movies. When time is limited in this way it becomes necessary to make a selection, and incentive is provided for picking out those pictures that are most worth seeing.

**I**N SUMMARY, looking forward to marriage is fundamentally a process as long as the developmental period. At first it is seen through the eyes of the parents, but as the adolescent years arrive the child himself is very much concerned about looking forward to marriage. His own physical nature is probably the chief incentive. Parents serve best at this time to clarify the view, to stand by as confidants when confidences are sought, to give advice when the adolescent is apparently ready for advice, and to give opportunities for many contacts with members of the opposite sex as a basis for making a selection of a potential mate. Sympathy, understanding, interest, and co-operation are indispensable on the part of parents if they are to be of greatest help to their adolescent children as they look forward to marriage.

# Religion in the White House Conference

GEORGE JOHNSON

DEMOCRACY must inculcate in its children capacities for living and assure opportunities for the fulfillment of those capacities. The success of democratic institutions is measured, not by extent of territory, financial power, machines, or armaments, but by the desires, the hopes, and the deep-lying satisfactions of the individual men, women, and children who make up its citizenship. . . . We are concerned about the children who are outside the reach of religious influences, and are denied help in attaining faith in an ordered universe and in the Fatherhood of God."

These were the words of President Roosevelt speaking at the initial session of the White House Conference on Children in a Democracy in regard to religion in the lives of children, later developed in the report of the group responsible for the topic *Religion and Children in a Democracy*. The following paragraphs are noteworthy:

"No one who is familiar with the history of man can doubt the important part which religion has played in the development of his ideas, his moral standards, and his institutions. Religion is one of the oldest and most fundamental phases of man's individual and collective life. Historically it has been and is an integral part of his total culture. Though its expression has taken various forms, it still remains what it has been through the ages—one of his deepest concerns. To it man has turned for hope, for inspiration, and for support in a changing world of personal and social experience.

"Religion has had no less a part in the development of the life of our Nation. A quest for religious freedom was one of the principal motives that led our first settlers to seek their home in the new world. The founding fathers not only acknowledged their dependence upon God, but sought His aid and guidance in shaping the affairs of the new Nation. They wrote the guarantees of religious freedom into the Constitution and the Bill of Rights. . . . Before our highest officials assume the responsibilities of office we require that they take an oath upon the Bible and in their oath in-

This is the third in a group of articles which will present the important findings of the 1940 White House Conference on Children in a Democracy.

voke the help of God. Before the Congress proceeds to the enactment of laws to govern our common life it invokes the guidance of God. The sky lines of our cities are pierced by the spires and domes of churches and synagogues, while the countryside is dotted with chapels. . . .

"The earliest schools in America were predominantly religious. In the relatively homogeneous New England Colonies religion was an integral part of public education. In the relatively heterogeneous Middle Colonies education was carried on by the several religious groups in parochial schools. In the Southern Colonies education was aristocratic but definitely religious in spirit."

REAFFIRMING, in the historical perspective of more than a century and a half, the principle of American democracy which leaves the Church and the State each independent in its own sphere, and with the assertion that the American people are determined to preserve this principle, the Committee Report followed with this statement:

"So deeply have certain religious groups felt the need of bringing up their children under the influence of religion that they have attempted to carry the entire responsibility of education in parochial schools at their own expense, in addition to public taxation for education. Other churches adopted the Sunday School, an institution originally designed for the underprivileged, and giving a meager amount of religious instruction on Sundays. In more recent years individual churches, or churches cooperating in given communities, have provided instruction in weekday schools conducted in church property on time released from the public schools upon the request of parents or in after-school hours. Churches in many communities, generally cooperatively, have conducted religious schools during the summer vacations.

In some instances religious instruction is given in public schools as a regular part of their programs."

Yet it is pointed out that despite the foregoing efforts, the religious needs of children are very imperfectly met at the present time in the case of many belonging to the various church constituencies; also that it has been estimated approximately sixteen million of those between the ages of five and seventeen, one half the children and youth of America, receive no formal religious instruction.

The mood of pessimism and disillusionment which has fallen upon many of our youth is attributed to the cultural lag in religion, together with art and morals, even as such phenomenal progress has at the same time been made in scientific discovery, technology, and material achievements.

We are beginning to sense this distortion of our culture in ever larger numbers and with deepening poignancy, and it becomes of increasing importance to recapture and re-examine the ends of living, and bring the means we use to achieve them into harmony with all these ends.

But far

more important is this contemporary historical situation, since in the light of social psychology it is difficult, if not impossible, to assist growing children to achieve a convincing and impelling sense of values in a prevailing culture in which ends have become largely obscured by the techniques of living. Creating a sense of values in our children becomes largely a problem of our adult world, the solution of which must be a large-scale social solution. In preparing to give our children an experience and appreciation of values, it is likely that we shall deepen our own sense of values, thus restoring the balance of our culture.

"It is at this point," reads the Report, "that we come upon one of the most pressing needs of our democracy. That need, both for individual persons and for the Nation, is for a wholehearted commitment to a cause that is capable of engaging the intellect, kindling the imagination, evoking the emotions, and releasing effort. This commitment to great social ends in its essential nature, as shown by our own history in periods of national crisis, in the great mass movement of history, and in the contemporary forms of totalitarian states, is a deeply religious attitude. If

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can democracy is successfully to compete with the emergent forms of totalitarian states, it cannot content itself with the mere mechanics of social organization. It must develop wholehearted commitments to the ideals of a free and cooperative society comparable in their devotion to, but different in their quality from, the dynamics of 'soil and blood' and a 'five-year plan.'

"The child, whether in the family, the school, the church, or leisure-time activities, needs to have personal appreciation of values. Any program of child development which falls short of this level is not only superficial from an educational point of view but is not consonant with the ideals of democracy. It would be possible to provide the child with adequate economic support, proper housing, the best of medical and dental care, and equalized opportunity for formal education and still provide no more than totalitarian states are able to provide."

IT IS in a heartening key that the statement concludes: "Fortunately, at the time when we are feeling the urgency of this problem there is a growing sense of common ends which all religious groups are seeking to achieve for their children and youth irrespective of their particular theological beliefs or church polities. There is also a growing sense of the common ends which the churches, the schools, and the social agencies are seeking to attain in meeting the needs of all our children and youth. By sitting down together with these commonly felt needs in mind and asking what specific projects might be undertaken cooperatively in given local communities by parents, teachers, churches, and social agencies an experimental beginning might be made in the solution of the problem. Already there are some experiments in this direction. In any case, whatever the difficulties that inhere in the situation we have inherited from the historical development of American culture, some solution should be attempted, and we believe, may be found. A satisfactory solution will require a critical analysis of the problem in the light of more than a century of experience and a careful weighing of alternatives. It may require the development of new approaches and the exploration of new patterns."

No point held by the Report Committee is more strongly stressed in the section on Religion contained in the General Conference Report than the conviction that the primary responsibility for the religious development of the child rests upon the parents. It is in the home that he is first introduced to his religious inheritance as he is introduced to his mother tongue. As in general education, so in religion, the family is the oldest and the most fundamental educational institution.

Here are laid the foundations for the child's moral standards which are designed to guide his conduct through life. By participating in the life of the family in which religion is a vital concern, his religious growth is fostered and strengthened.

History may well reveal that no recommendation of the White House Conference of 1940 has the important and timeless value of its statement on the place of religion and religious education in democracy. Unfortunately, it has been the fashion for many years now, particularly in the so-called intellectual circles here in the United States, to assume a superior attitude toward all things religious and to treat the things of God with a rather contemptuous agnosticism. It has not been realized that in the degree that human beings absolve themselves of their duty to know and love and serve their Creator they destroy the foundations of every other obligation. The essential fact that men and women must keep in mind is that they are creatures and consequently do not belong to themselves. Their happiness must always be the result of living according to the will of Him who made them. Flout this fact and all human relations and institutions are at the mercy of rationalizing born of individual whim and caprice. Without religion there is no substance to any human aspiration. We are all on fire these days with love for democracy and zeal to protect and perpetuate free institutions. We can only hope to succeed if each and every one of us is convinced of the sacredness and inviolability of the human personality. But human personality is not sacred and inviolable if it is nothing more than a cog in the social machine or if whatever it is and whatever it has is looked upon as a gracious gift of a totalitarian state. A democracy may easily strangle itself by adopting totalitarian methods.

THERE IS no reason why it should not adopt such methods if the people are not firmly convinced that individuals do not belong to the state. The way must always be kept open for people to appeal from the state to their own conscience, which is another way of saying, to their God. For, unless they have an intelligent belief in God and a knowledge of His will in their regard, their conscience has no solid basis upon which to formulate its dictates. Our children have a right to all the opportunities that are born of the American way of doing things. No artificial barriers or no creations of stupidity should be allowed to deprive them of their birthright. Yet the fundamental right that every American child has is to come to know and love his God. Deprive him of this opportunity and there is no real human future for him and no prospects for the perpetuation of American democracy.

# Books In Review



HOW GREEN WAS MY VALLEY. By *Richard Llewellyn*. New York: The Macmillan Company. 1940. 494 p. \$2.75.

RICHARD LLEWELLYN'S *How Green Was My Valley* is a deeply moving regional novel of South Wales. It can be commended to those who believe that life is somewhat more profound and rich than spokesmen of the roaring twenties or the skeptical thirties would have us believe, a bit more tragic than Hollywood and Dorothy Dix would seem to suggest, and fuller of nobleness and honor than most of us at the present moment or in the immediate future dare to think. Such readers will understand and joy in the story of Huw Morgan; know why he, a thinker in a land of muscle, clung to the simple home of his father and mother; why not even his brother or Matthew Harries or Gormer James could come between him and his love for the beautiful Bronwen; why only up on the mountain top where it was green, and high, and blue, and quiet, with only winds to come at you, could calm and wisdom be found; know the honest pleasure which comes from planing a good piece of wood while the shining smoothness of the grain comes to life under your hand; or the bitterness in Cynlaid Pritchard's heart when he mourned the tragic death of his little girl in these words, "I have had my life. Not good, but I have done my best. I was ready to go in her place." They will understand how it was that Gwylim Morgan's obstinate steadfastness to his own simple principles of justice and truth cost him his life and the loyalty of his men, while the rich mine owning bankers of London grew richer and the hypocritical hymn-singing shopkeepers of the Valley became deacons.

The chief characters of the story are the Morgan family, their relatives by marriage, and their neighbors. Every kind of man and woman it takes to make a world is found in this community of miners in the days of about fifty years ago when South Wales still prospered and coal dust had not blackened the greenness of the Valley. In a mood of nostalgia Huw Morgan, now a man in his sixties and about to leave his beloved hills and valley whose fresh greenness is completely blackened by

a great slag heap, recalls the golden days of his childhood. In the beginning there were prosperous times for the miners. When the miners finished work on Saturday noon, all the women used to dress up specially in their second-best dresses and sit on chairs outside their front doors waiting for their men to come up from the colliery. "As the men came up to their front doors they threw their wages, sovereign by sovereign, into the shining laps, father first and sons or lodgers in a line behind. My mother often had forty of them, with my father and five brothers working. And up and down the street you would hear them singing and laughing and in among it all the pelting jingle of gold." In those "sovereign" days the table was always spread with a baron of beef and a shoulder or leg of lamb, or chickens or turkey, or goose or duck. Those were the Golden Days. The trouble began when wages were cut and the brothers formed a union which fought cleanly and fairly but always lost.

THOUGH not endowed with the evangelistic fervor of our Puritan ancestors, these people take their religion seriously. Chapel, hymn singing, and reading (the Bible and Boswell's Johnson) were about the only things to do outside of the family parties. Even Ianto, the agnostic brother who has wandered to London and been a jack-of-all trades, returns to his home and finds direction for his life in the forthright arguments of the fearless Valley minister, Mr. Gruffydd. But the Morgans are sustained by other rituals than those of religion. The men had their beer down at the Three Bells. If not outing with the choir—and the Welsh songs and quaint beauty of the speech are magnificent—they might sometimes attend a match in the next village, and when that happened "the whole Valley, you might say, except those in bed or on crutches, would be going." Where justice was a community affair regulated only by a strict moral code, there were sometimes unpleasant incidents to attend to. Then, of course, there was the great occasion when Huw's oldest brother, Ivor, received command from good Queen Victoria to bring chosen members of his choir of a thousand voices to sing before Her Majesty. Cooking and

cleaning tasks chiefly engaged the women. The routine was broken by weddings and births. And on such occasions everybody brought something special "because everybody knew everybody else would be looking to see what had been brought."

There is much that might be quoted, were there space in this review. But there isn't, so the reader will have to get the book himself if he wants the recipe for Brandy Broth, to drink deep of the beauty of the Welsh songs and hymns, or to know how to tickle trout with the little finger and then jerk them out onto the rocks. These and other happenings are presented against a rich and living background. Llewellyn's characters react intensely to the natural world around them. "Gold may be found again," says Huw, "and men may know its madness again, but no one shall know how I felt to see the goldness of daffodils growing up there that morning." Here indeed is a clue to the secret of their happiness—a thrilling sensitiveness to the life of the Earth, coupled, of course, with a simple religious faith which bound the village together. Here is an example in the way of living of these lovable, belligerent Morgans to awaken our own minds to the miracle of life.

—GUY R. LYLE

**WE, THE PARENTS.** By Sidonie Matsner Gruenberg. New York: Harper & Brothers. 1939. 296 p. \$2.50.

**A**MONG THE titles added this season to the long shelf that is labeled ingloriously "advice to parents," this book of Mrs. Gruenberg's towers like a skyscraper above its neighboring brownstone fronts. The reasons for this impression of power and height seem to be two: *We, the Parents* is an authentic blend of science and wisdom. *We, the Parents* endows parenting with dignity.

The sciences nestle quite at home within its pages. Generalizations from the laboratories of child development research, instead of being labeled and presented ceremoniously to the multitude of admiring and half-understanding readers, are put to work to illuminate the problems under discussion. Clinical experience is here also, but the problems of wayward children are not assumed to be the problems of all.

There is wisdom in these pages also, and it is the wisdom both of countless parents and teachers with whom the author has talked in all parts of this country and in Europe during the past decade.

And the data and these theories from the sciences, and this wisdom of the parents and teachers of parents have been blended with the author's

thirty years of parenthood and with her almost twenty years of experience, in good times and in bad, as executive director of a parent education program. If at times she leaves an impression that everything always comes out all right in the end, or that this is the last word on the subject, it is only for a moment. Soon the reader is back again with the authentic blend of science and wisdom which dominates the book.

The divinity of parenthood is the "leitmotif" which recurs in many different forms and contexts. The very act of having children has become for most parents an affirmation, an act of faith in the universe and of confidence in themselves and each other. Each child is a treasure to be safeguarded and reared with scrupulous care. As children grow, relationships with them go through corresponding stages of development. Parenthood is never a profession, but a task at which husband and wife labor together. And just because this task can become all-consuming, both husband and wife must lead lives of their own.

The contents of *We, the Parents* are familiar enough; authority, individual differences, learning to use money, sex education, radio and the movies, reading, school and home, the stresses and strains of adolescence, the principal questions that continue to perplex parents are all in the table of contents.

What that table does not say is that the needs of the child, and the desires and feelings of the parent, are the foci of the author's concern on every page. Nowhere is a parent told what to do; the author's assumption is bold and true: growing insight and understanding can be counted upon to produce good handling.

Again, what that table does not say, but which becomes revealed as one reads is the social perspective of the book. Schools serve homes. Homes use recreation, health services, and the schools. What press, radio, books, and movies mean to any one child depends on the standards of his home. We shall not succeed in improving child health nationally until we extend economic security to all.

Finally, what is not told in the table of contents but must be discovered by the reader, are the contrasts, some whimsical, some thrilling, between then and now. The reader is never allowed to forget that times have changed since grandma was a girl, and that what was once viewed with horror may now be an accepted part of family life. And that family life today is happier. Making these adjustments is our new pioneering, and it can be just as rewarding for us as building homes in the wilderness was to an earlier generation.

—RALPH P. BRIDGMAN

# Projects and Purposes



THIS is the eighth of a series of discussions designed to promote a better understanding of the meaning and scope of parent-teacher work. Light thrown upon the past often serves to illuminate the present and to show where the paths of the future may lie. So it is hoped that in answering the question "Whence have we come?" these articles may give substantial aid in answering for the local association the all-important question "Which way shall we go?"

for

## PARENT-TEACHER ASSOCIATIONS

terest that was shared by young and old. Activities which had been luxuries infrequently enjoyed by the few became the commonplace, everyday forms of recreation for people of even moderate means. America, it seemed, was determined to be healthy.

But long before this wave of enthusiasm for physical fitness swept over the country influences had been at work to combat a widespread indifference on the part of the public in general for the human body and its needs, especially among those responsible for the care of children and youth. Among these influences was the parent-teacher organization. "The movement," said one of its founders in the year of its founding, "is not a reformatory one, it is a formative one. Our aim is to lead mothers not in reforming their children, but in forming them, morally, physically, and mentally. Neither is it a philanthropic organization. Its function is obviously as much in the interest of the puny, neglected, overfed, underexercised children of the rich as in the interest of the children of the poor. . . . What deplorable ignorance do we not see on all sides, ignorance not only of the very temperaments of children, but ignorance of their physical needs."

**A**LITTLE over twenty years ago, when a nation-wide call to arms was sounded, an alarmingly large number of those who responded were found physically unfit for service. Suddenly this country became health conscious. Americans, having been schooled to think of themselves as a rugged and vigorous people who enjoyed a considerable legacy from their hardy pioneer forefathers, not only were surprised, but also were sufficiently shocked to swing into action. Health and medical services were made available on a broader scale than ever before, so that physical defects might be detected early and perhaps corrected before they became serious. Public school leaders saw to it that more attention was paid to the heating and ventilation systems in school buildings. And the more or less perfunctory "calisthenics" of the classroom became "setting up exercises" performed with regularity under real supervision.

Meanwhile, in the world outside the schoolroom walls there was an upsurge of interest in camping and hiking and other outdoor activities—an in-

**T**HIS INTEREST in the physical well-being of the child was expressed, with emphasis, in the program of the very first Congress of Mothers, the historic convention of 1897. "Mothers' Relation to the Sound Physical Development of Youth" was a topic advertised in the advance announcement. One paper on "Reproduction and Natural Law" was read, and another on the general subject of dietetics. But it seems more than likely that the most impressive health message on that occasion was brought by the display of a model nursery. This convention feature was prepared with the most painstaking care to show just how a cradle should be made up; how baby clothes should be made so as to be comfortable, and presumably in

the latest style as well; and what equipment should be provided for the baby's feeding, his resting, and his play.

DURING THE decade that followed, there was within the Congress no health program specifically designated as such—a situation readily understood when it is recalled that infant welfare societies did not exist in this country until 1905. There are indications, however, that Congress programs were giving consideration to the welfare of the whole child in terms of its physical and health foundations. At the convention of 1908 a distinguished government expert discussed "Pure Food in the Household." Another speaker made a valuable contribution by telling the story of milk, its adulterations and impurities, showing pictures to illustrate undesirable practices permitted in certain dairies. Patent medicines were made the subject of still another discourse, and both the medicines and alcohol came in for their share of general discussion. At the convention of 1913 a state president described what had been done in her state to foster open-air schools and recommended that the following additional practices be established: use of coarse cotton screens in windows to give pure air of normal humidity; the flushing of all schoolrooms with fresh air three times each school day; and the provision of sufficient adjustable seats in each schoolroom.

These items, with all that they imply, are of interest in that they exemplify the unbroken continuity of Congress policy and objective—to discern and meet the need of the hour. Sometimes the thing most needed was a trail-blazing educational campaign. At other times and in other connections the best service the Congress could possibly render was that of providing a channel through which benefits already available might flow into the homes of the Nation. If mothers needed help in making children's clothing or preparing children's meals it was given them. But when the value of the project had been so widely demonstrated that a thousand magazines and newspapers and bulletins were doing that very thing, the parent-teacher organization expended its energies elsewhere to better advantage. When milk was peddled from door to door and obligingly poured into any proffered container, there was a serious health problem to be faced. When an informed and aroused public demanded the delivery of pure milk in sanitary containers and the practice had become firmly established, the "arousers" were then free to stir up sentiment for some other project that would make the community safer for their children.

It was in 1909 that the Congress began to organize the promotion of child health by the crea-

tion of a standing committee for that purpose. Child Hygiene was the name chosen—a name unchanged to the present day—and the committee was given the support of an advisory committee consisting of nine physicians. The problem chosen for concerted effort was that of infant mortality. "Baby-saving" was to be its chief concern. Three years later, the President of the United States was informed, in connection with a report on infant mortality, that "the National Congress of Mothers has aroused a nation-wide interest in this subject." The fruit of this nation-wide interest may be seen today in the public funds made available for maternal and child welfare. No one claimed that the problem was entirely solved. But at least it was recognized as a responsibility to be faced by state and Nation.

Beginning with this very definite, fairly limited effort, the health program of the Congress expanded gradually and naturally. By 1926 the original committee had become a department consisting of four committees: Child Hygiene, Physical Education, Social Hygiene, Mental Hygiene. The emphasis now was on the slow processes of all-round education, having to do with the whole child at every stage. "While additional knowledge on child care will undoubtedly result from the further progress of science," it was said, "nevertheless the application of that wealth of knowledge now available is an urgent need. This implies the wide extension of the present knowledge until every parent knows at least the fundamentals of child health. The parent-teacher organization stands in the strategic position of providing a bridge over which knowledge may travel from the field of expert science to the homes where application must be made."

OUT OF this expanding interest grew the Summer Round-Up of the Children which has become an effective phase—as well as the most widely known—of the child health activities of the Congress. The project was undertaken by the membership in the belief that the home is responsible for the health of the preschool child and that the home can make no greater contribution to child health than to send to the school a pupil physically ready for the opportunities which education has to offer. The earliest purpose of the Summer Round-Up was that of arousing the interest of parents in improving the health of children entering school for the first time. It was soon apparent that one of the greatest values in the project was its usability as a medium through which valuable instruction in child health could be brought to the parents. Later still the purpose of the project was broadened in order to stimulate parents' interest and activity in behalf of a sus-

tained program of continuous medical and dental supervision of children of all ages, including those apparently healthy.

Programs for meeting the health needs of children were found to require more direction and promotion than could be given by parent-teacher members alone. Improvements in the techniques of health services, a more widespread understanding of health objectives, and a new insight into child growth and development brought about a recognition of the need for a broadening cooperation with health authorities. Parent-teacher health work became a joint endeavor carried on in cooperation with the community medical, dental, and

nursing professions and educational and health agencies.

Today the health program of the National Congress is one which supports and promotes educational procedures in the field of child health; which participates in the coordinating of community resources for health; and finally, which recognizes and endeavors to meet those problems of child health which are rooted in the social and economic structure of the family.

The words of Alice McLellan Birney still voice today the conviction of the parent-teacher organization: "To cure was the voice of the past; to prevent is the divine whisper of today."

### Our Contributors

**G**EORGE D. STODDARD is director of the Iowa Child Welfare Research Station and widely recognized as a specialist in the field of education for young children. In addition to directing the course of important developments in his field, Dr. Stoddard serves on many important committees. He contributes generously of his time and energy to community, state, and national agencies of public welfare.

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**G. L. MAXWELL**, assistant secretary of the Educational Policies Commission, has constructed his article out of his experiences in the Commission's recent study of citizenship education in sixty secondary schools. The school which is discussed by the parents is a composite of several highschools. Mr. Maxwell was formerly assistant director of the education program of the Federal Work Projects Administration, and associate professor of education at the University of Denver.

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**FRANCES R. DONOVAN** is a teacher of English in a Chicago highschool. Mrs. Donovan is the author of the book, *The School Ma'am*, which has been called the first nontechnical survey of the teaching profession. She is also the author of several other books noted for their characterizations of real people.

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**DAVID M. TROUT** has been actively interested in the problems of education for over thirty years, as public school teacher, professor in religious education, professor of psychology, dean of men, and since 1937 head of the department of education and psychology at Central State Teachers College in Michigan. Several books testify to Dr. Trout's authorship in his field. He has long been an ardent supporter of the parent-teacher movement.

**ELEANOR SALTZMAN** is a writer whose fiction, verse, and articles have appeared in various magazines. She has one novel to her credit and plans to publish another soon. Her special field of interest is child training, and at present Miss Saltzman is writing a child training series for several regional farm papers.

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**THOMAS F. VANCE**, a professor of child development, discusses child life in his conversational style which has become familiar to many parents and teachers. The father of four children, three boys and one girl, Dr. Vance has had ample practical experience in securing information about how children develop and how to guide them in the acquiring of good physique, habits, and attitudes. Dr. Vance serves the parent-teacher association as a state chairman of Homemaking.

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**REVEREND GEORGE JOHNSON** is director of the department of education of the National Catholic Welfare Conference and secretary-general of the National Catholic Educational Association. Reverend Johnson was a member of the report committee of the White House Conference on Children in a Democracy and played a large part in its successful deliberations.

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**GUY R. LYLE**, librarian at the Woman's College of the University of North Carolina, and **RALPH P. BRIDGMAN**, dean of Brooklyn College in New York, contribute this month's book reviews. The editorial is written by one of the outstanding leaders in progressive education, **CARLETON WASHBURN**, superintendent of Winnetka Public Schools in Winnetka, Illinois, and president of the Progressive Education Association.